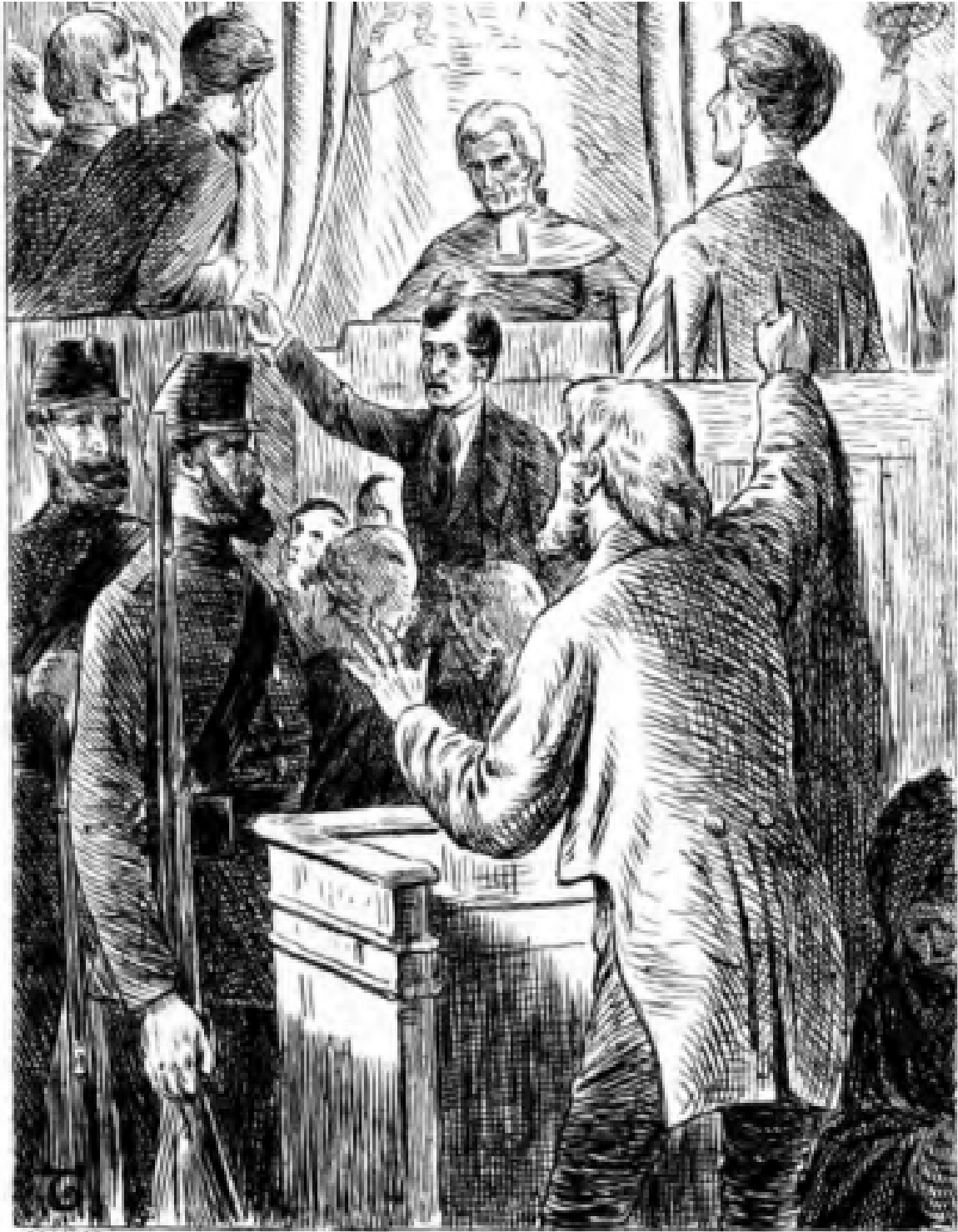




Land Pirates

Hibernophobia and the

Historical Roots of Systemic Racism

Eóghan Mór Ó-Kieffe, Chief of Munster

Déan an fál nó íocfaidh tú foghail.

Tonfeid, a Críost, come muir i cuaird bethad brigadbuil.

Rath Dé ort.

You act like you never had love
and you want me to go without

Against the enemy of his country every man is a soldier.

—TERTULLIAN.

IRISH SCHOLARS OF THE PENAL DAYS: GLIMPSES OF THEIR LABORS
ON THE CONTINENT OF EUROPE. BT REV. WILLIAM P. TREACY. 1889

LOVE OF IRELAND.

Can it be wrong to love the Land

Our brave sires died to free ?

Can it be wrong to prize the shore

That saints have yearned to see ?

No, Oh, no !

The saints in heaven cry, —"No !"

Can it be wrong to love the fields

Where sainted men are laid?

Can it be wrong to hail with joy

The fairest Isle God made? No, Oh, no !

The saints in heaven cry, —"No !"

three Cries of the world
the cry of the Israelites when they entered the Red Sea,
the cry of Hell when Christ carried off his prey from it,
the cry of Doomsday when the righteous separate from the sinners
Book of Lismore

I met with Napper Tandy, and he took me by the hand,
And he said, " How's poor old Ireland, and how does she stand ? "
She's the most distressful country that ever yet was seen,
They are hanging men and women for the wearing of the green.

Damien Dempsey, Aoife Scott translation.
Bhí muid ag fulaingt le dúchasaigh hOilean Turtair, Indiaigh na hÁise,
We suffer with the First Nations of Turtle Island, the Indian in Asia.

Bundúchasaigh na hAstráile, muintir na hAfraice lena stair ársa fhíor.
Aboriginal Australia, the African people with their history so deep.

Is ár bpáistí ag gol de shíor, is ár saolta fós chomh saor.
And our children still weep and our lives are still cheap.

Tháinig sibh ón nGearmáin is ón bhFrainc, ón mBeilg is ón Spáinn,
You came from Germany, from France, Belgium and Spain,

Ón bPortaingéil, ó Shasana,
From Portugal and from England,
Rinne sibh ar fad an rud céanna.
You all done much the same.

Thóg sibh rudaí nár libhse iad.

You took what was not yours.

Chuaigh sibh in aghaidh bhur mbíobla.

Went against your own bible.

Bhris sibh bhur gcuid dlíthe.

You broke your own laws.

Chun bob a bhualadh ar an bhfreasúra.

Just to outdo the rival.

You can wear an Easter lily for the free birds that have flown

Francis Hughes, Bobby Sands, and Sean South from Garryowen

You can wear an Easter lily for the volunteers with pride

For Ned Daley, and O'Halleran, John Houston, and McBride

You can wear an Easter lily for the heroes of our time

Thomas Ash, Michael Gunn, and McSweeney and Devine

You can wear an Easter lily for the future of our land

To see it reunited, free from England's violent hand

You can wear an Easter lily for the men who fought and died

You can wear an Easter lily for the women by their side

You can wear an Easter lily for the heroes of '16

Who gave us back our dignity and pride and self esteem

You can wear an Easter lily for the saintly hordes who died

In the years of great hunger, Trevelyan's genocide

You can wear an Easter lily for the children's starving tears

And the mothers who watched helplessly in action by their peers

You can wear an Easter lily for the scaffold and the jails
And the folks who fled in terror and in desperation sailed
You can wear an Easter lily for the exiles that have flown
And let them know that Ireland will always be their home

And the battle's just begun
There's many lost, but tell me who has won?
The trenches dug within our hearts
And mothers, children, brothers, sisters torn apart
Sunday, Bloody Sunday
Sunday, Bloody Sunday
How long, how long must we sing this song?

The Sniper's Promise
Oh mama, oh mama comfort me
For I know these awful things have got to be
But when the war for freedom has been won
I promise you I'll put away my gun.

Robert FitzGerald Kennedy

"Few will have the greatness to bend history itself, but each of us can work to change a small portion of events. It is from numberless diverse acts of courage and belief that human history is shaped.

Each time a [duine] stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, [the duine] sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring those ripples build a current which can sweep down the mightiest walls of oppression and resistance."

I'm gonna make me a good sharp axe
Shining steel tempered in the fire
I'll chop you down like an old dead tree
Ewan Maccoll, Dirty Old Town

'Sé mo laoch mo ghile mear
'Sé mo Shaesar, ghile mear.

Not really an Index Exactly, just the territory to cover.

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A Page Of History Séamus Costello

In a trance reading 'Bobby Sands – Rhythm Of time',
Feel the spirit of freedom caged in a prisoners mind,
Our people are victims to man's sinister crimes,
Can't read between the lines to see the lies the system devised,

Let me grace your essence with some wisdom of mine,
We study all the time to ensure that the literatures wise,
Over the past millennium there's plenty to learn but;
To put it brief Europe carved the whole World up,
Notice that your school curriculum's teaching bullsh**,
humankind was induced with greed and the problems resulted

In laying way for the injustice of the 1600's,
For the great shame I place blame between the culprits,
Can it be these horrific deeds were merely forgiven,
Cuz the age of [colonialism] was clearly beginning,
One of the central powers was the island of Britain,
Held by a monarchy who ruled with a violent tradition,

Throughout our history there's horrors that the tyrants inflicted,
But the books will never detail Ireland's description,
See things from the angle I'm exploring,
Here since the 1169 [Irish Crusade] of the Anglo-Normans,
We bore witness to the declaration of their evil,
Seen through the cruelty and degradation of our people,
Suffered all the way through to the [Genocide] of the Tudors,
Our homeland enslaved to the claim of the rulers,

Seems like every uprising was destined to fail,
The Irish forces were crushed at the Battle of Kinsale, 1603;
Hugh O' Neill signed the Treaty of Melifont
Brought an end to the Nine Year War that the [Aboriginal Irish]
launched,
These events laid down the plan that the devil wants,
Now the British had some new lands to settle on,

Our remaining [Chiefs] in exile; The Flight of The Earls,
A tragic time that brought a new plight to our world,
Under the [Genocides] of King James & Charles the 1st,
Life here quickly changed from Hard to worse,
Look at what our people lost with the Penal Laws,
Victims to a greed that was never seen before,

Cruel deeds used to decimate our nation and culture,
It was widespread with the Plantation [Genocide] of Ulster,
Still the stronghold for some of the Gaelic Chieftains,
Appalled at how our [Native Land] was raped and beaten,
All the constant [Oppression] had hate increasing,
For the shameful reasons of these racist demons,

Pope in Rome wasn't nothing but a prominent Emperor,
Catholics fell to the mercy of a dominant predator
And so began the [Genocides by] the Protestant settlers,
State the origin of the conflict so the consciousness registers,
1641; The Irish led a rebellion,
In Britain around the same time the era was Cromwellian,

A man deemed as the executioner of God himself,

Brought and end to the Monarchy and start of the Commonwealth,
A dictator who converted to becoming a Puritan,
Hate for Ireland in his heart and a lust for murdering,
We can hear the pain and the sorrow that the songs tell,
Persecution suffered at the hands of Cromwell,
Hatred brought to us, both the weak and strong fell,

Basically it was a genocide in a bombshell,
Sent us on to Hell or the road to Connacht,
Or brought to the New World to be sold as products,
Cursed with the faith that they bestowed upon us,
Protestants settled in Ulster and stole the [Cúige] "Province"...

Was a terrible campaign of ethnic cleansing,
Cuz so many lives came to a desperate ending,
Young girls from the ages of 10 to 14,
Were sent to be their sex slaves in the Caribbean,
We made up $\frac{3}{4}$'s the population of Monserrat,...
Took us from our land and never brought us back,
Britain's next door neighbor is no stranger to their haunted acts,

Seen as the dirty peasants of the Catholic Empire,
Tragedy's from the land Saint Patrick Inspired,
Half the population massacred by Hells fire,
On the open slave markets [big bucks] sell higher,
Slaves to this New World, just look how far they crossed,
For hard days labour in the sun of Barbados,
Planters called us red legs, lucky to even get fed
Slave or indentured servant, we were working to our death beds,

History of Africa's the one we more relate ta,
We were all brought as livestock to the island of Jamaica,
The Atlantic was controlled by the English, Spanish and Portuguese,
Vessels with live cargo been trafficked through the Ports and Seas,

Feel the anguish we've been plagued with misery,
The song I sing for Ireland is a painful symphony,
For the hearts that stayed courageous while embracing victory,
And stood in the face of this blatant bigotry,
Blessed with the poetical mind this nation's given me,
I'll take a page of history and paint it vividly.

"It's when forgiveness becomes impossible, utterly impossible
because you've heard these terrible things and you relate it to your
enemy...only then can something happen...can imagination and trust
and faith in a new story of some kind, made from the ingredients of
the old, leap into existence." Richard Kearney in Conversation

[Her Majesty's] Long Kesh was run as a training school for Terrorists!
On parade we even wore our uniforms! Each morning we all gathered
in the exercise yard, and we had to do parade drill. After breakfast we
would have weapon training classes!

Sounds incredible but it's the truth; we even had bomb making
lessons! All our teachers were experienced in these matters. I learned
more from them inside about terrorism than I did outside.
A cause worth living for : the journey of David "Packie" Hamilton from
terrorist to evangelist by UVF evangelist Hamilton, David, 1956-

David "Packie" Hamilton, The Solution, 86 Gang INK X Juntzu [David's son Johnny] also featuring machine guns, half naked women as props: David "Packie" Hamilton You know some of the best friends of England have tried to find a solution to bring the North and the South together, but we can stand here today and say we know a solution that works.,

JUNTZU Cooked like a sunday dinner....You're not ready for the Pillage...burn your guinness, burn your bridges, and I'll burn your village, just bring up the [?] and I'll kill them, this is real ... you're all weirdos ... just give the the gat...I'll empty the building walk through like a hitman sent in to kill them..I'll end every man in sight..

86 Gang INK Whipping out murder.. Ripping them burners...All ya gang there ...Mercedes Benzes, BMWs, 86 Gang, Keys and coke, dump him in the ocean, my gang there get the show in motion

then it repeats..

Packie Hamilton You know some of the best friends of England have tried to find a solution to bring the North and the South together, but we can stand here today and say we know a solution that works.

Almost 90 percent of Irish exports derive from foreign-owned firms.... Capitalising on Culture, Competing on Difference: Innovating, Learning and Sense of Place in a Globalising Ireland, Finbarr Bradley and James J. Kennelly, 2008

There are three species of remedy for every sin men commit, viz., martyrdom, baptism, and penance. There are two sorts to be done by everyone when he performs complete penance : penance for every sin he has committed, small or great, and for every good thing he has omitted when it lay in his power to do it. For every evil, small or great, that a man commits, will be pardoned on earnest repentance, save only the blasphemy of the Trinity ; for vain is every good thing a man shall do, if he have been guilty of this. According to Quirinus, the blasphemy of the Trinity consists in attributing the wonders and miracles of the Son of God to Beelzebub and to nonentity in general. But according to Augustine, it consists in neglecting every kind of repentance, or in a person's having an unbelieving heart, without expectation of God's reward or mercy coming to him, but persisting in his evil ways, and sinking into despair.

Homilies of Leabhar Breac, Atkinson, 1887.

So says Leland: 'The object of the Irish governors and of the English Parliament was the utter extinction of all the Catholics of Ireland.' Rev. Canon Ulick J. Bourke, MRIA

THIS IS MY NATIVE LAND.

Land of the lovely shrines!
Fount of the sacred wells!
Ward of the mystic towers!
Church of the blessed bells!
— This is my Native Land !

Child of the greenest waves !
Harp of the sweetest laois!
Lamp of the deathless flame!
Star of the brightest rays!
— This is my Native Land !

Isle of the richest vales!
Nurse of the fairest flowers!
Love of the bravest men!
Bride of the brightest hours!
— This is my Native Land !

Home of the chastest maids!
Love of Redemption's Sign !
Nun of the sainted fame !
Casket of jewels divine!
— This is my Native Land !

IRISH SCHOLARS OF THE PENAL DAYS: GLIMPSES OF THEIR LABORS
ON THE CONTINENT OF EUROPE. BT REV. WILLIAM P. TREACY. 1889

Ruaidri Ua Conchobair, Ireland: ethnic cleansing and racism by
supremacist British Colonialists, 27 May 2017 ...Flash forward to the
unfolding year of 2017, the old anti-Irish ethnic cleansing mentality of
our supremacist British Colonialists still prevails.

"...the present is intelligible only as a commentary upon and response
to the past in which the past, if necessary and if possible, is corrected
and transcended, yet corrected and transcended in a way that leaves
the present open to being in turn corrected and transcended by some
yet more adequate future point of view." — Alasdair MacIntyre, *After
Virtue*

I am not a white man, though my skin is white. My father and mother are white. I have nothing in common with the white people. It has taken me years of research to sort out how and why I am always called names and belittled. I had all the benefits of white educational systems and grew up well enough off compared to the rest of the world, middle class. But for whatever reason, no matter what I do it is not considered "normal". Normal is very important to white people.

What do I mean then, by "I am not a white man." White people are a "social construct" just as racism is a social construct. White character traits are an invention, in other words. WEB Dubois used the term Teuton [German] to describe what he meant by white people, probably because he lived before almost all the ethnic groups from Europe had been subsumed into white after World War II. This seems to correspond to what Brother Dick Gregory called the "real white people".

What I mean is that white people don't treat me as if I am one of them. Since I was very young, they have called me names and subjected me to harassment. On the other hand, when a Black skinned Bloodclaat was harassing me once on a train, a Black Haitian man defended me saying I am a black man.

So what am I experiencing# It didn't really become clear until I started researching what happened to my Great Grandfather, who was born in Antroim in the Northern Ireland Colony. He was forced out of his nation at the age of three in 1850, grampas father.

When he arrived in the Colonies, he remained in housing insecurity as an agricultural labourer most of his life. The family genealogist dances around the issue of An Gorta Mór even though it is the defining moment in our

family history.

When I tried to present my research to the granddaughter of that genocide victim, [and great grandma was also born in Antroim 1867, the time when the traditional Gaeltacht stone houses were being knocked down], mom simply asked me why I was reading her a poem about her own ancestors, though she affirmed the poem True and Gallant Gael, sounds suspiciously like right now.

My father referred to her family as "Peasant Irish." He also told me I am "Irish because you choose to be Irish." If dad had married a Mexican agricultural farmwoman, no doubt he would also tell me I am Mexican because I choose to be Mexican. If dad had married a Yoruba, no doubt he would tell me I am Yoruba because I choose to be Yoruba.

My sister said, "Just be normal" and upon hearing of my Genocide research, said "What about us Irish"# She has never shown much interest beyond wearing green on St. Patricks day.

So, what is this hatred I have always experienced# Since I come from the line of Éibhear for whom is named Hibernians, it appears to be historically what is called hiberno-phobia. Dad could have said that I am Hibernian because I choose to be Hibernian and meant the same thing. My sister could have meant, what about us White Irish or us Cut Glass Irish or what about us Orange Irish or Us Patsies, when I am studying the genocide of the Gaelic People and our long history and ways of seeing the world. It would all make sense if the context were present.

Since the context is missing, from the Famine Lie to History is Written by those Who Would Hang Heroes, it is understandable that people who were forced to forget or die basically, would forget eventually with enough

downward pressures. I recognise it is only the privileges I have had that allowed me to study these topics at all.

the four things that resemble earthly glory (wind, smoke, sleep and a flower) :

the worst sin (pride) ; and the greatest good (humility).

Book of Lismore

But I am still the same Gaelic lad my grampa, the son of an An Gorta Mór spailpín exile told, "You really got it in you" and "Remember Youre Irish". He was a poor dairy farmer, with 7 daughters, who rarely left the remote tiny sparsely populated colonial farm village he lived in. Mom had no hot water in the house growing up until teenage years and an outhouse, and she was number 7. Grampa kept cows until he was 89 years old.

They practiced meitheal farming until the tractors kind of removed that form of life which had almost always existed. Wendell Berrys The Unsettling of America has the details of how Big Agriculture ruined all the small farmers in the world. I guess it was somewhat like that what grampa went through from the 1930s to the 1980s.

Grandma had other concerns. She prayed the rosary all the time. They would call her occasionally late in life PTSD flashbacks all the wrong words. I found the right words and tried to make sure everyone else had them so some another grandma from the sensitive line of the Red Druid of Fermoy would never be marginalised the same way again.

Sean Phaidir Mhná Inis Bó Finne
Beannacht na Maighdine Mhuire
Réalt na Mara oraibh

Agus ar mur mbád agus
Go gcuirfidh Sí agus a Mac
Slán na bhaile sibh arís.

James Baldwin reminded us that you cant solve a problem if you dont acknowledge it. Bill W. agrees and adds, you cant solve some problems unless you admit they are bigger than yourself. So, in spite of this book being about Hibernophobia as the Historical Roots of Systemic Racism, I want everyone to know what Good Will Hunting had to learn, it isnt your fault.

We have been ruled by Pirates who doctored all of recorded history to cover their tracks. It is older than Rome and older than Babylon. In spite of all my efforts to hate the Church, it really can be boiled down to the seven deadly sins or the eight deadly passions as Evagrius Pontus first formulated it. The Eastern Orthodox Catholic monks have even more clear lists of how all sin works. But the seven deadly sins is close enough.

St. Basil of Caesarea has the Universal Churchs ethics well worked out ahead of all the Simonist innovations after the fall of West Rome in 410 AD. As the Gospel of John makes clear when Jesus clears the tables of the money lenders, lending money at interest, loansharking, is the grievest of sins. This is preserved in the vocabulary of the Gaelic Orthodox Catholics in the word Gaimbín. St. Basil was one of St. Colmcilles inspirations theologically as we see here:

T] He used¹ Basil-judgements.

i.e. the judgement of pride that he fell into in the Great Assembly of Druim Cetta, so that it was on that account that Baithin brought a testimony from Basil to subdue the pride. Or, he made use of Basil's Judgements of Doom.

365 He secured correctness of psalms.

i.e. he corrected the psalms by obelus and asterisk.

He commented on law-books, books *ut* Cassian loved.

i.e. it is thus that he read books of law, as he used to read books of John Cassian for their easiness. Or, he read, just as John Cassian read, books *Legis*.

¹ There are marginal notes in T; 'i.e. he used 'judgements' or 'words' from Basil. Or, Baithin used dooms i.e. judgements or words from Basil, in instructing Colum Cille that he should not assume pride or loftymindedness, owing to the applause of the men of Ireland. . . . on high. Or, it might be Colum Cille that applied Basil's words to himself to instruct himself.'

In case you are unfamiliar, St. Basil the Great sounds like this:

"You showed no mercy; it will not be shown to you. You opened not your house; you will be expelled from the Chiefdom. You gave not your bread; you will not receive eternal life." — Hagios Basilios the Great, On Social Justice

"Care for the needy requires the expenditure of wealth: when all share alike, disbursing their possessions among themselves, they each receive a small portion for their individual needs. Thus, those who love their neighbour as themselves possess nothing more than their neighbour; yet surely, you seem to have great possessions! How else can this be, but that you have preferred your own enjoyment to the consolation of the many? For the more you abound in wealth, the more you lack in love." — Hagios Basilios the Great, On Social Justice

“What then will you answer the Judge? You gorgeously array your walls, but do not clothe your fellow human being; you adorn horses, but turn away from the shameful plight of your brother or sister; you allow grain to rot in your barns, but do not feed those who are starving; you hide gold in the earth, but ignore the oppressed!” —
Hagios Basilios the Great, On Social Justice

Gaimbín has a very narrative set of meanings that tell a story. It means lending at interest as a sin, for starters. It also means someone who is of the mercantile attitude of the money lenders. Finally, it means a bribe of tobacco, leaving a curious Gaelic marker for the sins and crimes of colonisers like Walter Raleigh and his brother Humphrey Gilbert.

The Gaelic language is full of such markers. Though, it might be said that the Dublin-based teaching of the Irish language has effectively blocked all understanding of those things Grampa understood in English as being the heart of what Irish has always meant to Gaelic people. Since 1916, they basically teach Business Irish, Gaimbín Irish. Irish is taught with an equivalent vocabulary to English.

This also happened at the time of the Norman invasion. As JG Ó Keeffe brings to our attention, for instance, the town name Baile, is Norman. As the song by Moving Hearts, Irish Ways and Irish Laws says “then the Vikings came around, started building boats and towns”. Normans are the Norsemen who took France while their viking cousins were taking Dublin, Cork, and Armagh, speaking of Land Pirates and their fake news.

So, I will use this book to try and understand for myself how their Hibernophobic social constructs have led us past New Jim Crow into a Nazi hellhole of an Islamic Jihad, Nuclear, nature-free future without farms.

If that sounds harsh, keep reading.

"Our quest for the greater world is a quest for a greater vision of the world we already live in." — John Moriarty

Kerry Philosopher John Moriarty was recommended by an artist from the Cíarraí Gaeltacht. He thought if we don't reverse the effects of the colonialism, Earth itself will succumb to this illness of greed and deprivation. So, although we are not presenting a greater vision here, I made sure to piece that together before attempting to write this book.

"If you don't look at what you did before, you do the same shit all over." — Jimmy McNulty, *The Wire*, Season 3 Episode 1, Time After Time

The Wire is set in Baltimore, Maryland, which was simply cloning the English Colony of English Lord Baltimore of Cork. It shows how gangs corrupt people. It shows exactly how the corruption happens. It shows dead human trafficking victims in cargo boxes. It also shows how the system hamstringing Police in their efforts to do anything to fix that, because of, you guessed it, the brown envelopes and the corruption.

'JFK BLOWN AWAY, WHAT ELSE DO I HAVE TO SAY'

We Didn't Start the Fire, Billy Joel

There is no clearer example of Hibernophobia than the campaign of John Fitzgerald Kennedy for President of the USA. Yet, it is never tied to his assassination. We know who killed JFK, Orange Texas Planters. Grandma had the two Kennedy brothers up by the dining room table. Other grandma

went to Catholic church with the Daughters of Erin. Other grandma, Dads mother, was proud to be Eddie Dunns Irish daughter, as she told me at 98, still comforting herself with his words. She died later that year.

Introduction to Hibernophobia

If it is a Phobia, lets start with what might scare them so much. The Orthodox Catholic Canon Brehon Law is very clear in its claims to Ireland. Our flag, the Gold Harp on the Kelly Green field, says Éire go Brách on it. That doesnt mean Ireland Forever exactly. Go brách is also used in the Gaelic language bible referring to eternity.

The Brehon Law is specifically about overturning unjust regimes. The Old Irish language vocabulary and proverbs match precisely this law. As Normans try to subdue and appropriate Brehon law, the language moves into Middle Irish. Alexei Khondratiev remarks that the Normans changed the Hibernian word for justice, for example. In Brehon Law, justice follows the Old Celtic, he says, cueron, meaning in accordance with the truth. This is present in Cymraeg as Gwir and in Irish as Fírinne. But the word is most similar, cueron, to cóir meaning the same exact thing as the Old Celtic.

The Normans changed the word for justice to ceart, which means droit or right, in the Feudal sense. Medieval Feudal Ireland thus began with the Normans though scholars refer to the preNorman period as Medieval Ireland. It is more appropriately called Ancestral Ireland. It goes with words like cróga, dílis, dúchas, and oidhreacht, all words whose meanings have slipped presumably even amongst the Gaeltacht.

The Satirist, in the Brehon Law, represents the regime changer. As in the case of the First Satire in Ireland when Cairbre ends the reign of Bres for not showing proper Fáilte to the a Chaomha hÉireann.

There are three colours of poetry...[Praise]find agus [Blame]dub agus [Give Warning]brech. Fionn by which one praises, Dubh by which one

satirises, Brecc by which one gives notice. [Auraic 5244- 6]

Liam Breatnach, "Satire, Praise and the Early Irish Poet." *Ériu*, vol. 56, 2006, pp. 63–84. JSTOR, www.jstor.org/stable/30007051.

If we look at the Spear of Lú, Gae Bolga, which kills with one side and heals with another, we see a parallel structure to how Legal Satire is performed in Breatnachs formulation. I always add that the warning satire is like a Knock on the Door with the middle of the spear shaft, in the language of Seanchaí Glen Doyles ancestral Irish Batareach.

In something like a Public Relations sense, the Irish Poets, can either praise the worthy, blame the unworthy, or warn the regime to change or face consequences. The Brehon Law gets more specific though, since all of society is based on agreements.

There are seven things which overturn every (attempt at) dissolving (a contract[Or railroading a peace treaty for instance]) in [Féineachas] law: worthy witnessing[true evidence], paying-sureties[honoring the original agreements], undue lapses of time[waiting too long], immoveable rocks [understanding what they mean[, a long-memored custodian of tradition [Senchaidhe Sírcuimnech], an old godly writing[manuscript evidence], a bequest in respect of death [honoring the wishes of the dead, Right Bp. Cornelius Ó Keefe#].

Liam Breatnach, "Satire, Praise and the Early Irish Poet." *Ériu*, vol. 56, 2006, pp. 63–84. JSTOR, www.jstor.org/stable/30007051.

So in the Hibernian Law, when someone tries to break a deal, there are failsafes. Lets say the Irish constitution had a provision saying the family is the basis of law, and they tried to overturn that by railroading a vote about it to an uneducated populace [Article 41], that would be another kind of

example of “(attempt at) dissolving (a contract)” in Breatnachs example. That is probably why and one of the only ways the Chief of Ireland is “above the law” as Breatnach discusses elsewhere. The Chief or Rí Ruireach in the proper sense would be the Satirist Cairbre, as his honour price would reset the Gaelic System after the fall of Bres the Beautiful.

Lú is presented in a similar light as the Rí Ruireach. Marie Heaney says his purpose is to help the resistance find each of their special God-given skills that have been maligned or erased by the oppressor. We know that a month of the year is named after whatever Lú represents, Lughnasa, so it couldnt be twee and insubstantial to the Gaels.

Here Breatnach shows us specifically that the Brehon Law tells us what the Historian with the Long memory can provide as Rí Ruireach. Basically, one would have to be a File, or Irish Poet Lawyer, an Ollamh, to restore the Law. That makes sure it cannot be faked.

Findsruth Fíthail ... establishing title other than eyewitness evidence
Fortoing Airem no Aimser [CIH2143.18] 'Number of generations, or lapse of time or balance or measure or poem or boundary or pillar-stone or marking out or possession provides overriding evidence, and those are the dead which provide overriding evidence against the living, and one does not provide overriding evidence without them.

Senchas Már, Dí Thúaslucud Rudrad: Except for three established things which confirm every certain ownership: that which is heard and transmitted by the Féniu, a poem with the inspiration of a filid, a document in the possession of a holy successor. Breatnach, Liam.
“Satire, Praise and the Early Irish Poet.” Ériu, vol. 56, 2006

So the memory and oral tradition and documentation of the Gaelic Irish people, someone who knows it real well, or someone who has near the grace of St. Eunan can always return Ireland to its proper Brehon Law. Seems simple enough. Why would the colonisers fear that#

Trí áí nad eplet fail: áí dochuind, 7 dochraite, 7 anfis.

Three causes that do not die with neglect: the causes of the incompetent, 7 of oppression, 7 of ignorance.

—Trecheng Breth Féne, Kuno Meyer translation

AP News article

President Joe Biden observed that he liked to quote Irish poets because they are “the best poets.”

Is that why Joe Biden likes Irish poets so much, Brandon# When John Ó Lennon and Yoko Ono sing about “a thousand years of torture and hunger” and “genocide” on Ireland, one can see why someone might dislike such an Irish poet enough to murder him on the street.

It is certainly the approach the oppressor has taken historically toward the “Poets of Auld Ireland” as John Ó Lennon sang it. Here from the Carew Manuscripts, primary source material provided by the English Crown Treasury, we see exactly how much they have always hated smarty pants wise arse nerd Irish Poet Lawyers:

'To listen to Irish [rhymes] or give alms to an Irish [rhymers lawyer] exposed the offender, by the bitter sarcasm of the [English] laws, to the forfeiture of both ears if the offence were repeated.

"All carroughes, bards, rhymers, " and common idle men and women,

within this [cúige] (of Munster), making rhymes, bringing of
messages, and common players at cards, [are] to be spoiled of all
their goods and chattels,

and to be put in the next stocks, there to remain till they shall find
sufficient surety to leave that "wicked thrade of life, and fall to other
occupation."* As if, forsooth, they could ! '

Lambeth Palace Calendar of the Carew Manuscripts: 1575-1588
(Published by the Authority of the Lords Commisioners of Her
Majesty's Treasury, London, 1868)

Lets consider what the Liverpool Irish Beatle George Harrison had to say
that was worth getting your ears cut off for hearing, its no different from
the Poets of Auld Ireland:

"Give me love Give me love Give me peace on earth
Give me light Give me life Keep me free from birth
Give me hope Help me cope, with this heavy load
Trying to, touch and reach you with, heart and soul"
Irish George Harrison of The Beatles

In current Scientific Racism language of Western Chauvinists, George
Harrison is a gamma. Gammas are universally negated by Western
Chauvinists, you wouldnt say the same of Arab Chauvinists whose culture
doesnt hate all learning like the European Nazis. Too fine a point when they
both think femicide and pedophilia are normal, of course. Right,
Mohammads 9 year old child abuse bride# Satanic verses indeed, just like
Nazi propaganda, right Catholic Saint Protestant Martyr Dietrich
Bonhoeffer#

Not only is George Harrison a gamma, he is also considered a Cuck or

Cuckold material because of his lack of braun. Ten million screaming young women must have been all insane to listen to those gamma cucks.

The New Scientific Racism removed all the racial sounding terminology. So, it isn't immediately obvious that cucks are all the men with traditional ethnic filial piety or Catholic or Jewish values. Steve Bannons strategy has told us every Ethno-National group can be its own kind of Nazi.

This is really just a veiled reworking of The Northern Ireland Colony strategy, which, historically should come as no surprise. Both the Trail of Tears and the Genocide of India had Ulster origins. Andrew Jackson was Ulster Protestant and the Royal Ulster Constabulary genocided India, according to the Indian scholars. If you turn some portion of the colonised into Orange men, then you can say you aren't racist, right Tories# The Orange Order in Africa has the same strategy, right Orange Free State# Right Orange County, California# Right Kneecap Gaelic Language Orange men#

Black women call it Cultural Appropriation. Jacques Derrida calls it exappropriation, hegemony and a hatred for *Difference*. Slavoj Žižek calls it Ideology and likens it to the film *They Live*, where you have to put on special glasses to see the Lizard People. Even Michelle Alexanders School to Prison Pipeline and New Jim Crow are aspects of Cromwell and King William of Oranges vision, though it was modified by Cecil Rhodes to remove the color aspects after "civilising" hence the Rhodes Scholarships to aid civilising. Maybe Bill Clinton and Jeffrey Epstein is exactly what Rhodes had in mind.

This all goes with what Marx called commodification, which explains how Bell Hooks describes Patriarchy as being like a wife is property, for a classic

example. Use and Benefit is John Moriartys phrase for it. But Money Cant
Buy Me Love is always there, isnt it#

There is now much public comment and debate on what prosperity has meant for Ireland...newspaper column summed up a current attitude as follows, 'It's not who we are anymore. It's what we buy. We identify ourselves by our stuff...[IRISH TIMES, WHAT WE OWN IS WHO WE ARE, 4 Nollaig 2006] Capitalising on Culture, Competing on Difference: Innovating, Learning and Sense of Place in a Globalising Ireland, Finbarr Bradley and James J. Kennelly, 2008.

Gaelic Orthodox Catholics believe ourselves to be made in the image and likeness of Creator. What Bradley and Kennelly are pointing at sounds like what Nazi Martin Heidegger called Gestell, or enframing. The technology called capitalism remakes us in its image. This is a foregone conclusion once commodification begins, gestell is inevitable.

"You are not what you own." — Fugazi, Merchandise, Repeater, 1990

Compliance is what the British trio Muse calls it. Neil Postman said it was like Aldous Huxley's Brave New World, where we choose our own oppression, while, I add, the global poor live in 1984 of George Orwell, where they are gaslit and forced into it, either by downward pressures or gangs.

This is nothing new. Samuel Butler wrote about what Cromwell's Roundheads and their Rump Parliament were really like. They sound exactly like MAGA and Britain First, in fact. Which Great Again do they mean otherwise#

Samuel Butler The Reformation, 1652

They lay their consciences aside,
And turn with every wind and tide,
Puff'd on by ignorance and pride,

And all to look like gentry [bling].
Crimes are not punish'd 'cause they're crimes,
But cause they're low and little:
Mean men for mean faults in these times
Make satisfaction to tittle;

While those in office and in power
Boldly the underlings devour,
Our cobweb laws can't hold 'em;
They sell for many a thousand crown
Things which were never yet their own,
And this is law and custom grown, '
Cause those do judge who sold 'em.

The Cavalier Songs and Ballads of England from 1642 to 1684, edited
by Charles Mackay.

<https://archive.org/details/cavaliersongsand01030gut>

Is that evidence# Is that what Great means in contemporary politics# It would be very difficult think that Donald Trumps photography throughout his career isnt meant to look like gentry. Yet his critique of the Deep State, which is clearly the Freemasons and Orange Order historically, seems to have the exact same features as the formulation of the Deep State in the first place. Curious. Probably just some whinger prattle from a gamma, nothing to notice here.

So as we dive into understanding these Land Pirates further, lets compare real British culture, which is no different than Gaelic Culture on most levels, to the Roundheads of Cromwell described above. Angles and Saxons stole Britain remember. It wasnt very nice.

In the Isle of Man, the hunting of the wren is associated with an ancient enchantress or 'queen of the [banshees]' named 'Tehi Tegi' which translates to something like 'beautiful gatherer' in Brythonic (the Manx spoke Brythonic before they switched to Gaelic). Tehi Tegi was so beautiful that all the men of the Island followed her around in hope of marrying her, and neglected their homes and fields.

Tehi Tegi led her suitors to the river and then drowned them. She was confronted, but turned into a wren and escaped. She was banished from the Island but returns once a year, when she is hunted...wikipedia Lá an Dreoilín

Forgive the language a minute, but in Gangster language Tehi Tegi is called a Top Ho, with skills at Trapping. Greek myth would call her a Siren. Dolly Parton would call her Joleen or a homewrecker. Trump would call Tehi Tegi a real 10, in case you were unaware he uses the original slave numbering system for both Bottom Bitches and Top Hos. That is not a joke, those are victims, no matter what Sean Pee Diddler Combs has you all believing.

To the people of Ellen Vanin, she is a cautionary tale for people who think it was ever going to work, your New Scientific Racism with women who cant say no, at least according to Trumps lawyer at the time of Marla Maples rape allegations, right Tiffani Boulos#

The Orange have painted the Irish as if we are the haters. And they are correct, we want every Marla Maples to be safe from gross omnisexual predators who fuck so many holes that Howard Stern has to explain more than once that no one gets as much "punani" as Trump. And, they all agree, just "Grab them by the pussy". That is why the US Constitution forbids

quartering soldiers from former Great Times, they had the same Great notions as Herr Fuhrer von Drumpf. Teflon Mafia Don goes by the name Trump the Don in his classic track: F Kamala. Thats real classy, Dómhnaill. Is "furniture shopping" in the NBC Grab em by the pussy video, what you did to Jean Ó Carroll# When you said telling the truth was stupid to YiaYia on The Apprentice, that was also pretty much what Oppressors have always meant by civilised anyway...

The Irish hate our order, our civilisation, our enterprising industry, our pure [Anglican] religion. This wild, reckless, indolent, uncertain and superstitious race have no sympathy with the English character. Their ideal of human [happiness] is an alternation of clannish broils and coarse idolatry. Their history describes an unbroken circle of bigotry and blood.

-Benjamin Disraeli, 1836

My favorite example of our unbroken circle of Bigotry and blood is the Ethnic Jew called St. Patrick. To be fair, the Druids did murder St. Patricks friend to see if his Law of Forgiveness was possible. He recklessly gave the gift of the Holy Spirit to one of the Druid Brehons, who judged the case and fixed the law system to perfectly fulfill the law of Jesus Christ on Earth in the land of coarsely idolatrous Orthodox Catholic saints and scholars.

Popular Songs of [Occupied] Ireland By Thomas Crofton Croker
Routledge, London, 1886

THE SHAMROCK. The popular notion respecting the shamrock, or trefoil, is, that St. Patrick, by its means, satisfactorily explained to the early converts of Christianity in Ireland the Trinity in Unity, exhibiting the three leaves attached to one stalk as an illustration.

“When someone steals another's clothes, we call them a thief. Should we not give the same name to one who could clothe the naked and does not? The bread in your cupboard belongs to the hungry; the coat unused in your closet belongs to the one who needs it; the shoes rotting in your closet belong to the one who has no shoes; the money which you hoard up belongs to the poor.” — Hagios Basilios the Great

Let us visit Christ wherever we may be. Let us care for him, feed him, clothe him, welcome him, honor him – not only at a meal, as some have done, or by anointing him, as Mary did, not only by lending him a tomb, like Joseph of Arimathea did, or by arranging for his burial, like Nicodemus, not only by giving him gold, frankincense and myrrh, like the Magi did before all the others. The Lord of all asks for mercy and sacrifice, and mercy is greater... Let us then show him mercy in the persons of the poor and those who today are lying on the ground, so that when we come to leave this world, we may be received into an everlasting dwelling place, by Christ our Lord. Amen –Saint Gregory Nazianzen (329-c. 391)

It is true though that the Gaelic Irish “have no sympathy with the English character” same as the Algonquins, Africans, Apache, Navajo, Lakota, Maori, Kanaka Maoli, Chinese, South Americans, Tanzanians, Mexicans, and many other Ethnic First Nations around our great Domhan. Like them, the Hibernians have many traditions and values and valient heroes.

Festival Customs “In this district we observe many festivals. On St. Stephen's day it is an old custom for the boys and men to dress in old clothes and go from house to house playing music and singing. Some people give them money, and any house where they will not get money it is hard to get them to go away. When they go to the door

they sing. "The wren the wren the [chief] of all birds, St. Stephen's day he was caught in the furze. Up with the kettle and down with the pan a penny or twopence to bury the wren". On St. Stephen's day there are coursing matches all over Ireland, and on that night there is a dance in every town and village to honour that great festival.

Denis Brett to Uinnseoin De Bourcthuer Lorrha, Co. Tipperary
<https://www.duchas.ie/en/cbes/4922117/4853787>

It seems like the oppressors think they deserve sympathy, yet they never think they have to show sympathy with others.

"Birds scream at the top of their lungs in horrified hellish rage every morning at daybreak to warn us all of the truth, but sadly we don't speak bird." — Kurt Ó Cobain, Nirvana

We already mentioned the frequently banned book 1984 by George Orwell. Orwell finds ways to make situations and dialogue which show the Colony for what it really is, in the words of Edmund Burk "a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man ... "

[O'Brien,]"You are a slow learner, Winston." "How can I help it? How can I help but see what is in front of my eyes? Two and two are four." "Sometimes, Winston. Sometimes they are five. Sometimes they are three. Sometimes they are all of them at once. You must try harder. It is not easy to become sane."— George Orwell, 1984

Sean Ó Faolain in The Great Ó Neill characterises what happens when oppressors push things to that point creating “the oversimplified story of the victor and the oversimplified memories of the defeated”. No one is allowed freedom of thought, historical truth, genuine religion, nor freedom of speech, unless it conforms to the dominant paradigm. Catholics are told not to conform to this world in the Bible, it creates not just oversimplifications, it removes the forms of life that make virtue possible. Pretty incredible though how they manage to manipulate public opinion to show the Irish as the problem all along.

VERSES FOR RISING.

O Chieftain of graces,
Who brought me safe from yester-night,
Holy thanksgiving [be] always to the Chief of the Wounds :
By the power of Thy Passion, O High Son, protect me safe
From the deeds of Satan each day to my life's end.
O Father of powers, save me from the serpent of evil,
In each way that I shall take in the road that I wish to go,
To the Throne [of Thy glory] always First I go,
And in Mercy's Name lead me Thyself to-day. Dánta Dé, Úna Ní
Ógáin, 1928

The righteous priests and poets throughout Irish history have been targetted for elimination, as we have already shown and will show further below. The 1583 call for elimination of the Irish Poetic Lawyers was successful. If it werent for people hiding manuscripts at the risk of being killed, we wouldnt have this information at all in English, outside of late night pub conversations and family remembrance. My family remembered nothing.

Daibhí O Bruadair, famous from the Contention of the Bards, notes the absence:

Gone Are All the Noble Poets Daibhi Ó Bruadair
Gone are all the noble poets,
Sad the darkness of the world ;
The children of those learned ollamhs
Now are void of keen retorts.

Sad their books with gray dust covered,
Satchels ne'er in folly versed ;
Mystic lore forgotten wrongly,
Born of wisdom-drinkers' minds.

After the death of the poets,
whose riches were poems and wit ;
Woe unto him who hath seen the fate that hath come upon us ;
Their books, now unheeded in corners,
lie mouldering, covered with dust,
While of their mystical treasures no whit is possessed by their sons.

Again, to be fair and balanced, lets again compare that to what the Pamphleteers in England were saying about the Cromwellian era there:

Dominion of the Sword, royalist English pamphlet in Cromwells time

Lay by your pleading,
Law lies a bleeding;
Burn all your studies down, and
Throw away your reading.

Small pow'r the word has,

And can afford us
Not half so much privilege as
The sword does.

It fosters your masters, It plaisters disasters...

It talks of small things,
But it sets up all things;
This masters money,
though money Masters all things

It is not season
To talk of reason,
Nor call it loyalty,
when the sword Will have it treason.

The Cavalier Songs and Ballads of England from 1642 to 1684, edited
by Charles Mackay.

<https://archive.org/details/cavaliersongsand01030gut>

The differences between the two Oppressors and Oppressed could not be more obvious. Edward Hayes writes about the resilience of Irish Poetry in spite of all the attempts to obliterate it:

Introduction to The Ballads of Ireland by Edward Hayes 1864
..when Milton's majestic muse produced the "Paradise Lost," Ireland was then, also, in an unfavourable condition for the cultivation of literature, exposed as she was to the tender mercies of Cromwell.

But that total ignorance which the sword could never produce was achieved by the infamous penal laws, which disgrace the name and

the Statute-book of England. This barbarous code, in the language of Edmund Burke, “had a vicious perfection — it was a complete system — full of coherence and consistency : well digested and well disposed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man...

When we assess the reports of Irish Travellers about how they are still debased, it becomes obvious that nothing really changed for the Gaelic Irish. Its just that so many family members joined the oppressors:

“Random people would just shout ‘Dirty fucking pi***s’. ‘Get out of my country’, ‘I will burn your caravan down when you sleep!’ and at one point a woman screamed at my 9-year-old sister ‘Dirty thieves who should have been deported. Even the young one’ (even though we was born in England)” — The Traveller Movement, The last acceptable form of racism

In spite of a global effort to paint systemic racism as only a Black and White issue, the treatment of every First Nation and Ethnic group in contradistinction to the Oppressors, seems to involve a lot more oppressed groups than you hear in the fake news. While it is understandable to affirm Black Lives Matter within a certain context, and also to see how the All Lives Matter response is as Body Counts Ice T calls “diluting the issue”, it is clear that the framing of racism as Black and White erases so many other concerns. Ice T counters with “when it comes to the poor, no lives matter” in Realpolitik. The Native Americans have provided an even more appropriate response: “Every Child Matters”.

This is as much a spiritual and pastoral concern, as it is a political concern. Since we are all being negated, its a good time to remember not to get caught up in the hype.

"It is necessary that the Holy Spirit enter our heart. Everything good that we do, that we do for Christ, is given to us by the Holy Spirit, but prayer most of all, which is always available to us."

St. Seraphim of Sarov

The problems seem to go much deeper than anyone is ready to admit.

Is the Royal Family's Nazi Salute Really a Surprise?: The Pre-War British Aristocracy's Love Affair with Fascism British aristos admired Hitler, and he admired their empire. Sam Kriss jul 24 2015, Vice [note this fella uses the term 'the white race' in an alarming or curious way.]

First we have to find ways to make God our measure again as opposed to money.

"I may be wrong but I think nothing needs so much effort as prayer to God. If anyone wants to pray, the demons try to interrupt the prayer, for they know that prayer is the only thing that hinders them. All the other efforts in a religious life, whether they are made vehemently or gently, have room for a measure of rest. But we need to pray till our dying breath. That is the great struggle."

Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

Whether or not any of this can be stopped remains to be seen, but certainly the end of it has been predicted by Irish Poets and the Eschatology of the Catholic Faith: "on earth as heaven".

Cure at Troy Excerpt, by Seamus Heaney

Human beings suffer,
They torture one another,
They get hurt and get hard.
No poem or play or song
Can fully right a wrong Inflicted and endured.

The innocent in gaols
Beat on their bars together.
A hunger-striker's father
Stands in the graveyard dumb.
The police widow in veils
Faints at the funeral home.

History says, don't hope
On this side of the grave.
But then, once in a lifetime
The longed-for tidal wave
Of justice can rise up,
And hope and history rhyme.

So hope for a great sea-change
On the far side of revenge.
Believe that further shore
Is reachable from here.

Believe in miracle
And cures and healing wells.
Call miracle self-healing:

The utter, self-revealing
Double-take of feeling.
If there's fire on the mountain
Or lightning and storm
And a God speaks from the sky
That means someone is hearing
The outcry and the birth-cry
Of new life at its term...

Is Seamus Heaney just a whinger, whining from beyond the grave or is there some way to bring about this new life# Are there elements of Traditional Cultures that heal and support the very hurts created by oppression# If we see ourselves clearly enough we will see that the theft of any culture that is healthy and ancient creates the same problems:

Nakia Zavalla, Cultural Director at Santa Ynez Band of Chumash First Nation ..."[W]hen the children don't know their culture, that's when they get lost. Even adults get lost and get involved with things that are destructive to themselves and their bodies or to other people..."

Desmond Rushe shows us here how Fr. Pat Ahern agrees with Nakia Zavalla regarding Irish Identity:

Desmond Rushe, Theatre: The Roots of Identity, Éire-Ireland, A Journal of Irish Studies, The Irish American Cultural Institute, 1974.

Father Pat Ahern ...has simplified the fundamental notion of culture as 'us, being ourselves' and has written: 'Being ourselves means being all that history has made us -- a distinctive people with a distinct set of preferred values, handed down and accepted by us, with out own

peculiar ways of thinking and behaving, our own peculiar temperament, wit, sense of humour -- like a member of a family, you cannot help it; you cannot deny it.

Being ourselves mean being what our position on the map has made us -- and island people, what our climate has made us, imposing on us a particular way of life, dependent on the soil, a closeness to nature and the elements, and to the beauties of creation, and with a consequent keen sense of values of life -- values that take account of a Creator... The strength of any culture depends on the degree of its acceptance by the current generation...

There is a sense in which we do not own our own culture. We are only trustees. The treasure is only on loan, and we must take it, refurbish it in light of our experience, and hand it on.

We have a duty to do this, at the risk of betraying the dead generations who moulded it for us and trusted it to us, and at the risk of doing a grave wrong to generations yet to come by depriving them of an inalienable right -- the right to a separate national identity.'

The Steve Bannon EthnoNationalist crowd is creating a Globalist identity while pretending at being Native Culture. The I Brexit crowd is the clearest example in Ireland, a mirror of English Colonialism while claiming to be the Irish. It is actually the Ku Klux Klan strategy against the Native Americans and Immigrants during the so-called Famine Times. It is called Nativism, where Trump says he is the real American. Our cousin Willie Dunn shows how it plays out for the Indigenous.

Ballad of Crowfoot,

Willie Ó Dunn Laigin First Nation and Mi'qmaq

First Nation See the settlers in more numbers
He takes whatever he encounters
You've seen the Sioux all battered, beaten
They're all in rags, they haven't eaten
The Nez Perce' were much the same
It seems like such a heartless game
And it's eighteen hundred seventy-six
And the enemy's full of those death-dealing tricks

You can only deny the truth for a while.

Straightening Out

There was a man once upon a time who lost his arm, and it was buried. He always complained of it being sore, and the people went to the place where it was buried, and they dug it up. They found it, and all the fingers were crooked. So it was said that the fingers were straightened out, and it was buried again. The man never felt his arm sore again, and he never thought it was on him. —Collected by Edward Connolly, Castlefinn, Co. Donegal

from One Root

Hush, I will hedge you round with mightiness
Of my wild broke-up passions and desires—
Fold you in magic garment of my prayer—
So pain shall never touch your heart, nor fires
Of Time obscure for you God's upper air.
I put on sea-shells for you,
so you'd know I had the secret of your origin...
— Blánaid Salkeld

THE EMERALD ISLE or THE CAVES OF CARRIG-CLEENA written by Basil Hood composed by Arthur Sullivan and Edward German Round and round the [banshee] ring, There I heard the [banshees] sing; This is the [banshee] song I heard, Do I remember it? -- every word. Da Luan, da mort, da Luan, da mort Angus da Dardine! Many, many people may Disbelieve what I do say -- Once I was young and foolish, too, And an ignoramus, just like you;

§46. Semeon went in the lands of the Greeks. His progeny increased there till they amounted to thousands. Slavery was imposed upon them by the Greeks; they had to carry clay upon rough mountains so that they became flowery plains. Thereafter they were weary of their servitude, and they went in flight, five thousand strong, and made them ships of their bags: [or, as the Quire of Druim Snechta says, they stole the pinnaces of the king of Greece for coming therein]. Thereafter they came again into Ireland, their land of origin: that was at the end of two hundred and thirty years after Nemed. These are their five chiefs, Gand, Genand, Rudraige, Sengand and Slaine.

§47. As for Fergus Red-Side and his son, Britain Mael of whom are all the Britons in the world, they took Moin Conain and filled with their progeny the great island, Britannia Insula: till Hengist and Horsa, the two sons of Guictglis, King of the Old Saxons, came and conquered them: and they drove the Britons over the borders of the Island. These are the adventures of the progeny of Nemed after the taking of Conand's Tower: unde the Historian cecinit ...

...They were not in security as regards oppression-- the progeny [of] Nemed - at the hands of Conaing with hard body and at the hands of More son of Dela.

Two-thirds of their shapely children, it was not generous against military weakness-- a lasting tax through ages of the world-- two-thirds of corn and of milk ...

... Conaing's tower with store of plunder of a union of the crimes of hundreds of rapine, a fortress of assembly of the art of the rage of the Fomoire of the sea.

...Let us give adoration to most righteous Christ Who hath subdued the strongest floods; His is the world with its generation, His is every territory, His is Ireland. O Christ fair, with beauty of appearance, O Chief, apportioner of the haven of Paradise, Into Thy heaven, famous the place, O Chief of the world, mayest thou choose me!

Tré bhonn Aonghuis anba an bhroid, Do chuaidh rinn bhaichle
bPádroig; Gur líon an t-urlár da fhuil, An gníomh ní cómhóradh coguir

Mozi said: To accomplish anything whatsoever one must have standards. None have yet accomplished anything without them. The gentlemen fulfilling their duties as generals and councillors have their standards. Even the artisans performing their tasks also have their standards. The artisans make square objects according to the square, circular objects according to the compasses; they draw straight lines with the carpenter's line and find the perpendicular by a pendulum. All artisans, whether skilled or unskilled, employ these five standards. Only the skilled workers are accurate. Though the unskilled labourers have not attained accuracy, yet they do better by following these standards than otherwise. Thus all artisans follow the standards in their work.

Now, the government of the empire and that of the large states do not observe their standards. This shows the governors are even less intelligent than the artisans. What, then, should be taken as the proper standard in government? How will it do for everybody to imitate his parents? There are numerous parents in the world but few are magnanimous. For everybody to imitate his parents is to imitate the unmagnanimous. Imitating the unmagnanimous can not be said

to be following the proper standard. How will it do for everybody to follow his teacher? There are numerous teachers in the world but few are magnanimous. For everybody to imitate his teacher is to imitate the unmagnanimous. Imitating the unmagnanimous cannot be taken as following the proper standard. How will it do for everybody to imitate his ruler? There are many rulers in the world but few are magnanimous. For everybody to imitate the ruler is to imitate the unmagnanimous. Imitating the unmagnanimous cannot be taken as following the right standard. So then neither the parents nor the teacher nor the ruler should be accepted as the standard in government. MOZI <https://ctext.org>

"He who is faithful in little, inherits much and is put over much. And those that are not faithful in little, lose the little they have."
Jesus Christ of Palestine

"Oh, cursed is he who in time of trouble has to thrust his soul in the fire's embrace, forfeiting help; he has nowhere to turn. But blessed is he who after death can approach the Lord and find friendship in the [God the] Father's embrace." — Seamus Heaney, Beowulf

from a " Fragment " preserved in the Codex Salmanticensis : " Who can describe the virtues of St. Brendan—his humility and meekness ; his charity and tender compassion ; his patience and gentleness ; his fasting and abstinence ; his constant assiduity in prayer? Because he had perfectly fulfilled all the Commandments of Christ, and had faithfully practised all those virtues and many others of a like nature, the Blessed Brendan, in a good old age, among choirs of angels, with great joy and triumph, amid gleaming lights and choral psalmody, departed unto the Lord, to whom be all honour and glory for ever and

ever ! Amen." DENIS O'DONOGHUE, P.P. 1895 Brendaniana

According to the ordinances proclaimed at Limerick by Sir John Perrot in 1571, no maid or single woman was allowed " to wear or put on any great roll or kercher of linen cloth upon their heads, neither any great smock with great sleeves, that's our ancestral Léine being referenced but to put on hats, caps, French hoods, tippets, or some other civil attire upon their heads, upon pain of forfeiting the said Irish garments so worn ; the same forfeiture to be to such person or persons as shall happen to seize the same." Carew Papers, I. 411, Published by the Authority of the Lords Commisioners of Her Majesty's Treasury, London, 1868.

The rebellion of new ideologies against the Tao is a rebellion of the branches against the tree: if the rebels could succeed they would find that they had destroyed themselves. C.S. Lewis, The Abolition of Man

An Cloidheamh Soluis Agus Fios Fáth an Aon Sgéil ar na Mnáibh, The Shining Sword and the Knowledge of the Cause of the One Story about Women? ZEITSCHRIFT FÜR CELTISCHE PHILOLOGIE HERAUSGEGEBEN von KUNO MEYER UND L. CHR. STERN, 1897, London/Paris. Note: Mr. Daniel Ó Foharta of Calla National School, Ballyconneely, Galway
Ive been called many things, but an Englishman aint one.
Paddy McHugh, My Name is Sean McDonough

the [Chief] in his wisdom waited, still wondering whether Almighty God would ever turn the tide of his misfortunes. Seamus Heaney, Beowulf

ADDRESS BY HIM EMPEROR HAILE SELASSIE I TO THE UNITED NATIONS Oct. 6, 1963 "Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned, everywhere is war.

And until there are no longer first-class and secondclass citizens of any nation, until the colour of a persons skin is of no more significance than the colour of their eyes.

And until the basic human rights are equally guaranteed to all without regard to race, there is war.

And until that day, the dream of lasting peace, world citizenship, rule of international morality, will remain but a fleeting illusion to be pursued, but never attained... now everywhere is war."

The Clear Connection Between Slavery And American Capitalism HBS Working Knowledge Contributor Business research for business leaders By Dina Gerdeman

In fact, more than half of the [USA] exports in the first six decades of the 19th century consisted of raw cotton, almost all of it grown by slaves, according to the book, which was edited by Sven Beckert, the Laird Bell Professor of History at Harvard University and visiting professor at HBS, as well as Seth Rockman, Associate Professor of History at Brown University. The slave economy of the southern states had ripple effects throughout the entire U.S. economy, with plenty of merchants in New York City, Boston, and elsewhere helping to organize the trade of slave-grown agricultural commodities—and enjoying plenty of riches as a result. <https://www.forbes.com/>

It is the magician's bargain: give up our soul, get power in return. But once our souls, that is, ourselves, have been given up, the power thus conferred will not belong to us. We shall in fact be the slaves and puppets of that to which we have given our souls. C.S. Lewis, *The Abolition of Man*

Gaelynn Lea: "It's OK to admit that we are human and that we often feel afraid and like we're in over our heads... That's all part of the journey. So whatever good thing it is you long to do, find a way to make it happen despite the unknown or your fears... The world needs your light and your passion and your goodness." Gaelynn Lea, *A Lifetime of Fear-Facing*, June 29 2016, <https://violinscratches.com/2016/06/29/a-lifetime-of-fear-facing/>

The Robber Zhi: Confucius was on terms of friendship with Liu-xia Ji, who had a brother named Dao Zhi. This Dao Zhi had 9,000 followers, who marched at their will through the [land], assailing and oppressing the different princes. They dug through walls and broke into houses; they drove away people's cattle and horses; they carried off people's wives and daughters. In their greed to get, they forgot the claims of kinship, and paid no regard to their parents and brethren. They did not [show filial piety]. Wherever they passed through the country, in the larger states the people guarded their city walls, and in the smaller the people took to their strongholds. All were distressed by them.... <https://ctext.org/zhuangzi/robber-zhi>

from *Why We Build the Wall*

Song by Anaïs Mitchell, Hadestown Original Broadway Company, and Patrick Page

Because we have and they have not!

My children, my children
Because they want what we have got!
Because we have and they have not!
Because they want what we have got!
The enemy is poverty
And the wall keeps out the enemy
And we build the wall to keep us free
That's why we build the wall
We build the wall to keep us free

I have come to the conclusion that imperialism and exploitation are forms of cannibalism and, in fact, are precisely those forms of cannibalism which are most diabolical or evil." — Jack D. Forbes
author, *Columbus and Other Cannibals*

"Doublethink means the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them." — George Orwell, *1984*

"When, O Master, when shall we see our Mother India in this garb again — so radiant and so cheerful?' 'Only when all the children of the Motherland shall call her Mother in all sincerity.'" — Bankim Chandra Chattopadhyay, *Anandamath*

Every life has death and every light has shadow. Be content to stand in the light and let the shadow fall where it will. Mary Stewart, *The Hollow Hills*

"The hermit said, 'This is the way to be strong: when temptations start to speak in your mind do not answer them but get up, pray, do

penance, and say "Son of God, have mercy upon me." " — Benedicta Ward, *The Desert Fathers: Sayings of the Early Christian Monks*

Now, there are nine Orders and nine Grades among the angels of Heaven, as the Scripture enumerates. *Seraphim* are the first grade, *i. e.*, 'burning,' because they burn with the love of the Lord for ever without intermission in the presence of God. *Cherubim* are the second grade, the translation of this name being 'multitude of knowledge and wisdom'; for it is they who drink most abundantly of the well of the knowledge of the deity. *Throni*, meaning the 'seats' and thrones of the King, are the third grade; for it is from them that the Lord delivers his righteous judgments on every man in the world. The fourth grade are *Dominationes*, the powers and 'lordships' holding sway over mankind, and because they rule and govern the five following grades. *Principatus* are the fifth grade; 'princedom' presiding over actions, for they are the high princes of the noble spirits that are placed in charge of the divine services over their subjects. *Potestates*, 'powers,' are the sixth grade, from their authority over mankind. It is this Order that keep down the attacks and inflictions and pestilences of the wicked spirits, the devils, so as not to allow them to assault or vent their rage on men as they desire. *Virtutes* are the seventh grade, the spirits by whom are effected 'miracles' and wonders among the saints and

righteous. *Archangeli* are the eighth grade, *i. e.*, 'chief messengers,' for it is they who announce the mighty wonders and the excellent

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tidings to mankind. *Angeli* are the ninth grade, *i. e.*, 'declarers,' because they declare the will of God and every just cause to the seed of Adam according to the commandment of the Lord.

Homilies of Leabhar Breac, Atkinson, 1887.

"So should the one inflamed with anger not pray at all? By no means! But instead of reaching for what is unattainable and even dangerous on account of his passionate condition, he should resort to those "short and intense" invocations of Christ, mentioned everywhere in the early monastic literature: those "short prayers" (as Augustine calls them), out of which the well-known "Jesus Prayer" developed.

If you want to put the enemy to flight, pray without ceasing. These "concise," "terse," "repeated," indeed "ceaseless" short prayers are the daily bread of whoever is tempted—even of him who is tempted directly by the demon of anger."

— Gabriel Bunge, *Dragon's Wine and Angel's Bread: The Teaching of Evagrius Ponticus on Anger and Meekness*

Child, child, do you not see? For each of us comes a time when we must be more than what we are. Lloyd Alexander, *The Black Cauldron*

I wish it need not have happened in my time," said Frodo. "So do I," said Gandalf, "and so do all who live to see such times. But that is not for them to decide. All we have to decide is what to do with the time that is given us. J.R.R. Tolkien, *The Fellowship of the Ring*

...every man is a hero if he strives more for others than for himself alone. Once you told me that the seeking counts more than the finding. So, too, must the striving count more than the gain. Lloyd Alexander, *The High [Chief]*

"Being in a minority, even in a minority of one, did not make you mad. There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad." — George Orwell, 1984

We laugh at honour and are shocked to find traitors in our midst.
CS Lewis, *The Abolition of Man*

"The State, in choosing men to serve it, takes no notice of their opinions. If they be willing faithfully to serve it, that satisfies." — Oliver Cromwell

Winston Smith: Does Big Brother exist? O'Brien: Of course he exists.
Winston Smith: Does he exist like you or me? O'Brien: You do not exist. — George Orwell, 1984

THE BURDEN OF MANHOOD. The great but acceptable burden of manhood —the overmastering but sweet allegiance that a true man owes to the truth. JB O'REILLY WATCHWORDS

"You just robbed a revenue cart.' 'That was neither stealing nor robbery. Whose money did we capture?' 'Why, the King's!' 'King's, you say! What right has an English King to the wealth of our land?' — Bankim Chandra Chattopadhyay, *Anandamath*

There was a certain noble, distinguished holy patron in Ireland, son of Niall; a man who fulfilled God's command and bore the yoke of piety, and endured persecutions for the Lord's sake. He was God's own worthy servant, for it was his wont to [take up his cross] for love of God and to win a reward for his soul. A sheltering shield against evil

attacks of the devil and against vices was that gentle, friendly, active man.

English translation by J. G. O’Keeffe, *Buile Shuibhne* (The Frenzy of Suibhne), (London: Irish Texts Society, 1913; repr. 1996), pp. 3-159.

Modern Irish version by Seán Ó Sé, *Buile Shuibhne*, (Baile Átha Cliath: Coiscéim, 2010), pp. 7- 101. <https://iso.ucc.ie/Buile-shuibhne/Buile-shuibhne-index.html>

“Psychologists have called for great focus on measures to tackle the high rates of suicide among teenagers in Ireland. The Psychological Society of Ireland (PSI), which has about 3,000 members, made the call ahead of World Suicide Prevention Day on Saturday. Ireland has the fourth highest rate of suicide among teens in the EU, with only Lithuania, Estonia and Finland experiencing higher rates.

The society’s chief executive Terri Morrissey said putting a focus on preventative measures for teenagers and adolescents was important.... ’ Elaine Edwards, Ireland has fourth highest rate of teen suicide in Europe, Irish Times, 9 Sep 2016, <http://www.irishtimes.com/news/social-affairs/ireland-has-fourth-highest-rate-of-teen-suicide-ineurope-1.2785527>

AN ISLAND OF FAME.

A translation of Aoghán Ó Rathaille version of St. Donatus’ description of Ireland in the 800s AD.

An Island of fame there is far away in the West,
Which the learned call the Land of Eire, hospitable its fame ;
Rich in jewels of cloth, and in fine minerals,
In yellow gold, in warriors, sky, sun, and flocks.

Sweet dropping honey, pasturage and never-failing milk ;
White fleeces, cloths neat and ornamented ;
Noble and fruitful plains, and corn-land there ;
Princes who would be mighty in arms against an enemy.
There are no serpents in Ireland, the sod is sacred ;
They have no wild, ravening monsters nor lions ;
But gentle peace, civility, and poets of much dexterity ;
Many holy clerics teaching the people.
It is the Island of pious, generous chieftains ;
It is the Island of orderly, excellent hospitallers ;
The Island which supported hosts and wanderers ;
The Island of divines and of nobles, the bulwark of sovereignty.

Dr Vandana Shiva European Parliament , 8th March, International Women's Day Women are Shakti . We are the embodiment of power in creative ,non violent form. Women are the creators of real wealth , which originally meant "the state of well being "-not money, not capital ...

...The contemporary structures of the economy are based the convergence of two forms opposer in violent form - the violence of patriarchy , and the violent structures of the rule of capital . Capitalist patriarchy has shaped economies through war and violence -wars against nature and diverse cultures , and violence against women

...The number of billionaires controlling as much wealth as 50% of humanity has been rapidly dropping 2010 it was 388 billionaires 2011 it was 177 2012 it was 159 2013 it was 92 2014 it was 80 2015 it was 62 2016 it became 8 ...This is a recipe for extermination of those who work ...More than 300000 Indian farmers have committed suicide due to debt over the past two dec ads , with most of the suicides

concentrated in the cotton belt . Monsanto has monopolised the cotton seed supply through its Bt cotton

...Women are experts in managing the commons and sharing resources. They are experts in the economy of care . They are experts in the circular economies of nature and sustainable and just societies . Capitalist patriarchy has constructed linear extractive economies that leave nature and society poorer , while wealth concentrates in the hands of a few men

William Shakespeare, Much Ado About Nothing

Sigh no more, ladies, sigh no more.

Men were deceivers ever,

One foot in sea, and one on shore,

To one thing constant never.

Then sigh not so, but let them go,

And be you blithe and bonny,

Converting all your sounds of woe

Into hey nonny, nonny.

Sing no more ditties, sing no more

Of dumps so dull and heavy.

The fraud of men was ever so

Since summer first was leafy.

Then sigh not so, but let them go,

And be you blithe and bonny,

Converting all your sounds of woe

Into hey, nonny, nonny.

from British Imperialism in China A legacy of Commerce, Addiction, and Gunboat diplomacy By Tao He Boston University The primary motive of British imperialism in China in the nineteenth century was economic. There was a high demand for Chinese tea, silk and porcelain in the British market. However, Britain did not possess sufficient silver to trade with the Qing Empire. Thus, a system of barter based on Indian opium was created to bridge this problem of payment.

The subsequent exponential increase of opium in China between 1790 and 1832 brought about a generation of addicts and social instability. Clashes between the Qing government and British merchants ultimately escalated into the infamous Opium Wars. As a result, the British were given the island of Hong Kong and trading rights in the ports of Canton and Shanghai ...

“Thousands of men, women and children might die of starvation; yet there must be no cessation in the collection of taxes.” — Bankim Chandra Chattopadhyay, Anandamath

Lunitic and Costello, Land of Saints and Scholars, produced by GI,
DGMediaDublin [Costello]

Take a journey in this land Of Saints and Scholars

The times upon us... of alcoholics

Teenage suicides and drug addicts

Being followed

By energy vampires

Til their souls are swallowed

Then they're left hollow

...the flaws of the system

Something we've got to examine

Irish Pride, perhaps youre in the passionate balance?

Ancestors pushing us to change for the fact that we haven't

In this modern day age our education is limited

Passage tomb's at Newgrange are outdating the pyramids

When I'm looking at our history I'm filled with disgust

Our heritage obliterated While the culture was crushed

Can't have dreams with out this cold wolf [f-ing] them up

...Through the Dark Ages Irish Monks travelled Europe

And built monasteries A deep mystical heritage

That gave us influence From the Poets, the Warriors, Sages and

Druids...

POETS AND PROPHETS. John Boyle Ó Reilly WATCHWORDS There are two kinds of poets —the seers of equity or truth, and the seers of harmony. There is really no difference between them, except that the former see farther and deeper —to them appear the harmonies and

discords of systems, "the wrong of law," the injustices, sacrifices,
salvations. These poets ought to be known by another name —they
should be called prophets.

Consumerism, Lauryn Hill redacted

Consumerism running through them like a tumor in 'em

Ageism, sexism, racism, chauvinism

Capitalism running through them like the rumour business...

...Listen Separatism, skepticism, desperation, nepotism

Ageism, sexism, racism, fascism

Hedonism, egoism, systematic narcissism

Social Darwinism, barbarism, modern paganism

Major schism, division, ethnoplaciarism

Selfish business decision, greedy reductionism

Obstruction of the justice, occupation victimizationism

Brainwashing, mind control, synthetic stimulation in them

Time control mutilating the soul for a business decision

Help the people cope sell 'em dope from a new trope

Synthetic hope, life spent walking on a tightrope

Infantile [abuse], juvenile, no education

Mental castration, a generation forced to labor for a nation

Lock the means production down, price reduction down

Inflation and corruption need the medication now

They need the medication now

Corporate production in a state of mass combustion

Greed and lust and dangerous repercussions

To escape the rupture they speak of rapture

While still going after the things they spiritually capture

Distaster faster and faster and faster

Terrorism running through them on their television
Introversion, indecision, reactionism, hypocrisy
Phony nationalism

Queens university Belfast 2019

Gleeson writes.... In Gaelic Ireland, the nexus between authority, genealogy, landscape and place is fundamental to the exercise of power.

'It will be Nad-Fraich's city; everyone's land will be Nad-Fraich's. He who possesses Cashel, he it is who speaks for all Munster [...] all Munster will be pledged to him'. a opening quote, from around AD 700, Conall Corc and the Corcu Loígde, exemplifies such prerogatives through an emphatic statement that for Munster, he who possesses Cashel, holds supreme authority over all the peoples within that land.

Adapted from Richard Kearney,

The Guestbook project In 1492, a great [Norman HibernoEnglish] civil war was raging in Ireland and the Iarla Fitzgerald, Gearóid Mór Fitzgerald, Chief of Mixed Norman Gaelic Munster, Earl of English Desmond, hounded and eventually besieged Norman James Butler, nephew of the Earl of Ormond, in St Patrick's Cathedral in Dublin.

The Anglo Norman patrimony of the Butlers of Ormond encompassed most of the modern counties of Tipperary, Kilkenny and parts of County Carlow.

At one point Fitzgerald, who is written into Gaelic folklore as a hero, who protects women, said to himself, 'This must end. This endless cycle of blood-letting and vengeance can't go on. He asked Butler to

carve a hole in the door and said: "I'm going to take off my armour and stretch my bare arm through, and you can either cut it off or you can shake my hand. If you cut it off the war continues. If you shake my hand, the war ends.

FitzGerald 'chanced his arm', Butler shook his hand, and the war [between the Norman-Gaelic Poet Chief Iarla Fitzgerald and the Anglo Norman Ormonde ended."

"Anyone with gumption and a sharp mind will take the measure of two things: what's said and what's done." — Seamus Heaney, Beowulf

A note from the Poems of JJ Callanan: ** And by the Assassin's steel the grey-hair'd Desmond died** Gerald, Earl of Desmond,— The vast estate of this nobleman, in Desmond, (South Munster) was the cause of his ruin; it held out to his enemies too strong a temptation to be resisted, and the chief governors of Ireland determined to seize upon it by any means.

Without having committed any overt act of high treason, or done any thing inconsistent with the duty and peaceful demeanour of a subject (unless some private quarrels with the rival house of Ormond could be construed into such) he was declared a traitor, and driven, in his own defence, into a rebellion, which, by letters' expressive of his unshaken loyalty to her Majesty, and by every possible means, he endeavoured to avoid.

After having undergone incredible hardships and privations, he was surprised by night in a cabin near Tralee, by one Kelly of Moriarta, and twenty five of his kerns, employed for the purpose by Ormond.

Kelly struck off his head, which was sent to the Queen, by whose order it was impaled on London bridge. For this barbarous murder of a helpless and persecuted old man received a pension of forty pounds a year, but was afterwards hanged at Tyburn.

<https://archive.org/details/poemsofjjcallana00callrich>

"Recollections of the life of John O'Keeffe : written by himself (1826) by John O'Keefe (1747-1833) When I was first in London, I was eager to bring all my ... companions to see the monument of Arthur O'Keeffe, and his wife, Isabella [at Westminster Abbey].

Near the foot of the steps, in the cloisters on the right hand, there it is up against the wall; most of my friends, whose names were not so old as mine, by some centuries, affected to laugh at my youthful, ancient piece of vanity ; and one day, bringing M. Bartlett, among others, to admire it, he quoted to me the well-known retort of — " I do not know any one who is not of an ancient family."

His taking the fancy to call me Jack Keffe, set me to versifying, and I wrote the following, to the old song of " Do you want a coat, or a vest, young man ?"

His taking the fancy to call me Jack Keffe, set me to versifying, and I wrote the following, to the old song of " Do you want a coat, or a vest, young man ?"

Biography is apt to err

Why credit such narration ?

Historic truths if you prefer,
Accept true information.

As many had St. Patrick knows,
Of land, lost snug possessions.
The Irish wisely dropp'd their O 's.
That mark'd them old Milesians.

To Spain went some, and some to France,
To Germany went others.
In honours rapid their advance
Received they were as brothers
The dormant O, abroad they mount
As sure recommendation ;
It proves them men of some account,
To every foreign nation.

In England some their fortunes seek.
But find it hard to find her,
With tear-fraught eye and sunken cheek
Full far they lag behind her.

Here some are huff'd at great men's doors,
By porters and by pages,
And some are nabb'd for milkmen's scores.
And some write plays for stages.

Some in the Park, from tree to tree.
Parade in thread-bare habits.
And some teach babes their ABC,

And some in streets cry rabbits.

And some for wit are much admired.

Whilst others starve in learning.

And some by trade have wealth acquired.

Some not a sixpence earning.

Like poneys harnessed to a chair.

Fat gentlemen some carry.

And some are favourites of the fair.

And thus rich widows marry.

And some make hay, and some write jokes,

And some taste wine for princes.

And some on hustings make a hoax,

Which English mob convinces.

Yet Bryen, Leary, Kelly, Toole,

Keefe, Callaghan, Byrne, Connor ;

As party feuds began to cool.

Soon reassum'd this honour.

To ancient names their O 's return.

Their right admits no query,

O'Keefe, O'Bryen, and O'Byrne,

O'Kelly, and O'Leary

Of my poor O, I'm full as proud

As Knights of Stars and banners ;

Pray grant it me, as you 're endowed

With kindness, sense, and manners."

The Attributes of Erinn Diarmid mac Donail mac Fineen (The Slender) O'Sullivan sang (as Gaeilge) published 1860 with references to 1750 "O such things were never known in the days of Éibhear Mór North or South, East or West, from the centre to the shore, Men paid not half their taxes with the butter ! long ago, When the true and gallant Gael were a n-Erinn beo (alive in the land)..."

The people of Éibhear cannot easily, Be attacked in their rugged fastnesses, If they can, without obstruction, But assemble and collect.
— Cath Mhuige Léana

"I'm not from these parts. I'm from a little place called England – we used to run the world before you lot." – Ricky Gervais 2004 Golden Globes

"Throughout the papers of Carew there are to be found repeated... enactments for obliterating from the face of [Occupied] Ireland all traces, accidental or otherwise, of [Gaelic] characteristics.

Admission of Elizabeth I Genocide in Victoria's Crown's Words
Lambeth Palace Calendar of the Carew Manuscripts: 1575-1588
(Published by the Authority of the Lords Commisioners of Her Majesty's Treasury, London, 1868)

...Patrick (mid-teens) "...they always do the low blow of calling you a [k-word] they know it gets under your skin and then they just mock you by trying to copy how we talk; it's so annoying..." ... Joyce, S.

(2018) 'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in an Irish city', available:
<https://hdl.handle.net/10344/7535>

"On the island of tears, we were subjected to every kind of humiliation"

Edna O'Brien

THE TORY. Patrician, aristocrat, Tory —whatever his age or name, To the people's rights and liberties, a traitor ever the same. The natural crowd is a mob to him, their prayer a vulgar rhyme ; The free man's speech is sedition, and the patriot's deed a crime : Whatever the race, the law, the land, — whatever the time or throne, — The Tory is always a traitor to every class but his own. JB O'REILLY

WATCHWORDS

"Macarius said also, 'If you are stirred to anger when you want to reprove someone, you are gratifying your own passions. Do not lose yourself in order to save another."

translated by Benedicta Ward, SLG

The Desert Fathers: Sayings of the Early Christian Monks

"...my point is that the only authentic identity for the African is the tribe...I am Nigerian because a white man created Nigeria and gave me that identity. I am black because the white man constructed black to be as different as possible from his white. But I was Igbo before the white man came." Chimamanda Ngozi Adichie Half of a Yellow Sun

... myth not math is mother tongue. —John Moriarty, Nostos

He was numb with grief, but got no respite
for one night later merciless Grendel struck again
with more gruesome murders.

Malignant by nature, he never showed remorse.

Beowulf, Seamus Heaney

"The ends you serve that are selfish
will take you no further than yourself
but the ends you serve that are for all, in common,
will take you into eternity."

Marcus Ó Garvey

But there is, I am persuaded, a middle way that invites us to reinvent modes of remembering so that history can still hold out the hope of some kind of healing and reconciliation....

[We] speak for now deathless witnesses in ‘desperate conversation’ with those no longer occupying our time and speech— but in conversation nonetheless.

[We] speak in fragmentary voices which defy standards of narrative continuity — but which narrate nonetheless.

[We] may even speak in the voice of a first person narrator who testifies to disparate voices of the dead exceeding all efforts to identify them — but [we] testify nonetheless. ...

...It is precisely when confronted with the verdict ‘la mémoire est morte’ that the narrative self owes it to the Other to retort: ‘Vive la mémoire [Cuimhne go brách]!’”

Strangers, Gods and Monsters Richard Kearney

"Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation." Pope Francis

Now if you find a highly thoughtful people transmitting crystallized thought through many hundreds of generations down to our day and time, from the very dawn of human knowledge I must ask you where can you expect to find truth if it is not there... The Gaelic Concepts of Life and of Death. BY H. CAMERON GILLIES, M.D. Dundee Highland Society PROPAGANDA PAMPHLETS No. 1, 1913

... Healing in our cultural present will come as a consequence of healing in our cultural past. Out of a healed past a healed present will grow. Out of a re-realized past a re-realized present will emerge. It is as necessary that we realize a past out of which to grow as it is to realize a present and future into which to grow. Our past we have always with us. Our past we must always re-realize....

John Moriarty

Is aoibhinn dán draoithe is dáimh

It is lovely, the druid's gift, it is a feeling of healthy family piety

Sgaoilfear cách atá fe'n amadh

Everyone is released who is under the yoke

Chíofar clár Uí Chaoimh gan spás

We will see the clean slate of Ó Kieffe in no time

'Ge an Rígh nách nár, tá'n báire ag casadh

The everyman, wild-goose chief plays a dangerous game

Cáin Admnáin as The Gaelic Irish

All my informants in Donegal sang as they breathed: unselfconsciously and spontaneously. Describing the prevalence of singing in her daily life, Sailí Gallagher exclaimed: I always sing when I'm working - I never stop singing! I never stop - and somebody'll see us the other day, and I was makin' tea and I was singin' away, and they said, "Well, you're happy, anyway." But I never stop singing - I always keep on! 35 Aine Ní Ghallachóir, recalling her girlhood, remarked, "Oh, I sang everywhere - across the fields and jumping over the ditches - I sang everywhere, to myself!"

Sean-nós in Donegal: In search of a definition, Ulster Folklife No 37 (1991): pp 97-105, Aodh Ó Duibheannaigh

from COLUM CILLE'S GREETING TO IRELAND, K. Meyer Ancient Irish Poetry

My Derry, my little oak-grove,
My dwelling and my little cell,
O living God that art in Heaven above,
Woe to him who violates it !
Beloved are Durrow and Derry,
Beloved is Raphoe with purity,
Beloved Drumhome with its sweet acorns,
Beloved are Swords and Kells !

We shall speak first of the noble lineage and blood of Columcille, son of Fedlimid son of Fergus Cennfada son of Conall Gulban son of Niall of the Nine Hostages. Betha Colaim chille, written by St. Eunan

Adamnáin Compiled by Manus O'Donnell in 1532, Edited and translated A. O'Kelleher, G. Schoepperle, 1918.

The Book of the Cailleach by Gearoid Ó Cruaíaoich: "[I]maginative life and cultural knowledge can be regarded as constituting a universe of discourse that is both a symbolic product of consciousness in Ireland and a symbolic process whereby Irish experience is represented and communicated within Irish consciousness and Irish culture. The term *coimcne* was used a thousand years ago to mean just such a shared universe of cultural discourse. Its literal meaning is 'mutual wisdom' and it emphasizes both the sharing of cultural knowledge and the central importance of the knowledge shared; such knowledge being necessary for the comprehension of life experience and the proper conduct of social life."

...Many Catalans consider *seny* something unique to their culture, a true Catalan symbol. *Seny* as a particular characteristic of Catalan society is based on a set of ancestral local customs stemming from the scale of values and social norms of traditional Catalan rural society. The values of *seny* were transmitted from generation to generation without much change by the exemplary behaviour of the elder members of the family, as well as in the shape of aphorisms and moral stories. Wikipedia Kostyal, K.M. (2001). National Geographic People of the World. National Geographic. p. 181. ISBN 0-7922-6401-0.

Adamnan, who was born in 624 A.D., was devoted to his mother. One day she said to him : " Your dutifulness is good ; however, that is not

the duty that I desire, but that you should free women for me, free them from encounter, from camping, from fighting, from hosting, from wounding, from slaying, from the bondage of the cauldron." The two had just seen a battlefield, near Drogheda, where many women lay slain, with their babes on their breasts, motherless. Adamnan determined to fulfil his mother's desire, but to do so, he had to endure great tortures, and horrible penances for many years. At last angels came to deliver him from these, but he said : " I will not arise until women are freed for me." And the angel answered : " By reason of your sufferance you shall have all you ask of God." THE ROMANCE OF IRISH HEROINES. L. M. McCRAITH Author of "A GREEN TREE" 'THE SUIR: FROM ITS SOURCE TO THE SEA" ETC

Betha Colaim chille, Compiled by Manus O'Donnell in 1532, Edited and translated A. O'Kelleher, G. Schoepperle, 1918. The establishment of the vast possessions of the [Norman Old English Conquerors] Butlers, Geraldines, and Burkes, and the rise of some clans and decline of others had greatly altered the physiognomy of Ireland [tree cutters] from what it was at the time of the Norman Conquest, but in Ulster the country presented in the reign of Henry VIII much the same aspect as before Strongbow. The two great lords of the North were the O'Neill and the O'Donnell. Both were descended from the famous Niall of the Nine Hostages, who ruled all Ireland at the beginning of the fifth century. "The O'Neills or Cenel-Owen traced their pedigree to Owen (Eoghan), and the O'Donnells or Kinel-Connell, to Conall Gulban, both sons of Niall. The O'Donnells held sway over "Tirconnell, including the modern county of Donegal, and the territories of Inishowen, Kinel-Moen, and Fermanagh...

Dr. Noelle Higgins The Lost Legal System: Pre-Common Law Ireland and the Brehon Law 'Prior to [illegal usurpation of sovereignty] in [Occupied] Ireland, a native legal system, known as Brehon law, [persists go brách] throughout the country. This legal system dated from Celtic times and was passed down orally from generation to generation...The [Breitheamh, Féineachas] law system was highly complex and sophisticated. Rights were accrued based on [honour] status and punishment / restitution [reparation] was based on the status of the person against whom an offence was committed. The legal system was administered by judges but the legal system was essentially self-enforcing with no prisons or police force.'

Cáin Adomnáin, 697: the Irish 'Geneva Convention' Máire O'Dwyer, January/February 2015, History Ireland magazine Adomnán, the ninth abbot of Iona, is well known for his biography of St Columba. A lesser-known achievement was the promulgation in 697 of Cáin Adomnáin, the 'Law of the Innocents', Lex Innocentium. In the ninth-century Martyrology of Tallaght, Féilire Óengusso, the entry for 23 September reads: Do Adamnán lae Asa tóidlech tóiden Ro ír Ísu úasal Sóerad mbúan mban nGóidel. The Celtic scholar Whitley Stokes gives the following translation:

To Adamnán of Iona Whose troop is radiant, Noble Jesus has granted
The lasting liberation of the women of the Gaels.

One of the first laws ever enacted for the protection of noncombatants in war, Cáin Adomnáin was the Geneva Convention of its day. Paragraph 34 sets out the purpose of the law: 'This is the

enactment of Adamnan's Law in Ireland and Britain: exemption of the Church of God with her [community] and her emblems and her sanctuaries and all her property . . . The [law] is a perpetual law on behalf of clerics and women and innocent children...The gathering in this case, at Birr, Co. Offaly, was an unusual event, resembling a combination of a royal assembly and an ecclesiastical synod.... Cáin Adomnáin contains a list of 91 names, ostensibly those who gathered at Birr and who stood guarantor for the implementation of the law. The list has been examined by Máirín Ní Dhonnchadha, one of the contributors to *Adomnán at Birr, AD 697*, a volume published to mark the 1,300th anniversary of the synod in 1997...The list contains the names of the highest chiefs and ecclesiastics in the land, including the 'chief of Ireland', Loingsech mac Oengus, a kinsman of Adomnán, and Fland Febla, the 'sage-bishop' of Armagh and the highest ecclesiastic in Ireland excepting only Adomnán himself. ...Many commentators stress the benefit to the Columban familia emanating from enactment of the law, and the advantage it conferred on a community that had become less influential since the Synod of Whitby in 664. Episodes from Adomnán's *Life of Columba* illustrate Adomnán's genuine holiness and concern for the vulnerable. And, in keeping with the general tenor of the early Christian church in Ireland, the promotion of peace in a violent society was no doubt a fundamental factor. Thomas O'Loughlin, editor of *Adomnán at Birr*, says that peace was a primary motivator: '[the law] was a deliberate attempt to establish a more peaceful society'.

Cáin Adomnáin, 697: the Irish 'Geneva Convention' Máire O'Dwyer, January/February 2015, *History Ireland* magazine

Time has almost run out for Slieve Bloom's iconic bird of prey Offaly

Live Derek Fanning 29 July 2024 TIME has almost run out for Slieve Bloom's iconic bird of prey, the hen harrier, Birdwatch Ireland said in a statement issued this week Says Birdwatch Ireland, "the disappearance of the Hen Harrier is happening before our eyes. The results of the 2022 National Hen Harrier Survey show that time has almost run out for these iconic birds of prey in Ireland, and that the species is now faring even worse than the Curlew and the Corncrake – species often held up as prime examples of biodiversity loss in Ireland." Since the last national survey, the Hen Harrier has declined by one-third in just seven years, with only 85-106 breeding pairs believed to remain in the country. The survey stated that there had been a 25% decline in the Slieve Bloom population in County Offaly over the seven years since the 2015 survey. The 2015 survey recorded 11-12 pairs. Birdwatch Ireland points out that too much industrial forestry is the principal reason for the decline in the Slieve Blooms. Hen Harriers love the open blanket bog of the hill-tops but it would seem this area is dwindling rather than expanding because of encroaching conifer forestry like sitka spruce and Norse Pine)... and there seems to be no effort at all to remove these or to curtail the pine and Spruce Plantations growth.

The Viking Dublin International Slave Market Terminal

A Tale of Two Civilisations: The Viking and the Muslim [Slavery]

Civilisation Discover the golden age of Muslim [Slavery] civilisation.

Published on: 16th February 2016

Though the [Slave-trading] Vikings had sacked several cities in Western and Eastern Europe, historians outline that it was in [Slave-trading] Muslim ruled lands...that the [Slave-trading] Vikings found “ [Slave-trading]emporiums beyond their wildest dreams.” ...

...” Viking traders brought [Moslem] silver coins in great quantities to [Slave- trading] Scandinavia... ...Professor Thomas S. Noonan also highlights that it was a cache of dirhams (Arabic coins) “that helped fuel the [Slave-trading] Viking Age”. ...

What is more, the dirham was said to be considered to be of such might that in Viking York and [Viking] Dublin between the 10th and 12th centuries it was used as common currency Noonan continues to state that it was in the quest of these silver dirham, the [Slave-trading] Scandinavians resorted to venturing East in the first instance. ...

the [Slave-trading] “Vikings left the Muslim world alone, preferring instead to serve as mercenaries in its armies, or trade with it in valuable commodities such as slaves – they may have been [Slavery] raiders at the European end of trade route, but at the Middle Eastern end they were [Slave-trading] merchants”. Once again, demonstrating the connection ...between the Vikings and Muslims over time....

.....some historians noted that the most common artefacts found from the [slavetrader] Viking Age pertains to combs....accompanied by other ... grooming items like razors, tweezers and even ear spoons ...

The Irish Doctrine of Discovery

335-395 Gregory of Nyssa "God would not therefore reduce the human race to slavery, since he himself, when we had been enslaved to sin, spontaneously recalled us to freedom. But if God does not enslave what is free, who is he that sets his own power above God's?"
— Fourth Homily on Ecclesiastes

Contrast it to Rome's slavery, wealth and Doctrine of Discovery, not to mention the Laudabiliter or Irish Doctrine of Discovery 1155 which promised Rome a penny for every Irish Catholic.

1130 circa 1130, Caithréim Chellacháin Chaisil Do you not think it a pity, O dear Donnchad [son of Caem], O descendant of beloved Ailill, that the women of Mumhan should be in captivity— without deceit — And that the Lochlannachs should carry off their cows? 1132
Maelmhaedhoc Ó Morgair (Malachy) becomes Roman Catholic bishop of Armagh

1135 Finguine O'Caemh, Lord of Glennamnach, slain³ 1147 Second Crusade

1155 Laudabiliter, by Pope Adrian IV, reputedly gives approval go ahead for Holy Roman Catholic conquest of Ireland. The pope's real name Nicholas Breakspear, the only English Pope. 1161 Aedh Ua Caeimh, Tighearnach, Feara-Muige, Slain.⁴ 1163 Notre Dame cathedral begins construction 1169 Norman/Catholic/English Crusade of Éire 1169 Abbey of Holycross, in the county Tipperary, was founded by Donald O'Brien, king of Limerick...the words of the charter began

thus: "Donald, by the grace of God, king of Limerick, to all kings, dukes, earls, barons, knights[Norman titles], and other Christians of whatsoever degree throughout Ireland, perpetual greeting in Christ, &c."5 He builds a lot of these kind of things. 1172 Donald O'Brien builds a new cathedral at Cashel, founds "nunnery for Augustinian nuns of the Order of Canons Regular, in Limerick, in the English Town." Canons regular must be in distinction to Irish Canons, I have to guess.6 1188 Giraldus Cambrensis publishes *Topographia Hibernica* and then *Expugnatio Hibernica*

1452-55 "Doctrine of Discovery" from GlobalBlackHistory.com
European Feudal Supremacy gets theological underpinning to scale to global colonial white supremacy. from GlobalBlackHistory.com "Pope Nicholas V issued the papal bull *Dum Diversas* on 18 June, 1452. It authorizes (King) Alfonso V of Portugal to reduce any "Saracens (Muslims) and pagans and any other unbelievers to perpetual slavery. The same pope wrote the bull *Romanus Pontifex* on January 5, 1455 to the same Alfonso. As a follow-up to the *Dum diversas*, it extended to the Catholic nations of Europe dominion over discovered lands during the Age of Discovery. Along with sanctifying the seizure of nonChristian lands, it encouraged the enslavement of native, non-Christian peoples in Africa and
<http://www.globalblackhistory.com/2015/11/the-role-of-the-roman-catholic-church-in-slavery.html>the New World [sic]."

1492- "While I was in the boat I captured a very beautiful Carib woman, whom the said Lord Admiral gave to me, and with whom, having taken her into my cabin, she being naked according to their custom, I conceived desire to take pleasure. I wanted to put my desire

into execution but she did not want it and treated me with her finger nails in such a manner that I wished I had never begun. But seeing that (to tell you the end of it all), I took a rope and thrashed her well, for which she raised such unheard of screams that you would not have believed your ears. Finally we came to an agreement in such manner that I can tell you that she seemed to have been brought up in a school of harlots.” — Michele de Cuneo on woman given him by Christopher Columbus

<https://indiancountrymedianetwork.com/history/events/8-myths-and-atrocities-about-christopher-columbus-and-columbus-day/>

The Irish Crusade

Throughout our history there's horrors that the tyrants inflicted, But the books will never detail Ireland's description, See things from the angle I'm exploring, Here since the 1169 invasion of the Anglo-Normans, We bore witness to the declaration of their evil, Seen through the cruelty and degradation of our people, Suffered all the way through to the Age of the Tudors, Our homeland enslaved to the claim of the rulers, Séamus Ó Costello

How Did Brian Borumha Defeat the Vikings if They are Still in Charge? Conventional History says the Vikings attacked Ireland from 795 to 1014, finally being defeated at Clontarf by Brian Borumha. This could be considered the foundational whitewash job of all the fake news

and fake history we've inherited. The first key to understanding this requires looking at the larger tide of European history. The Vikings invaded Europe too. Most notably, the Vikings or Norse-men, take a big chunk of France and rename it Norse-man-dy or Normandy in 841. It seems once Charlemagne consolidates his empire in 800, it must have looked like a calf fattened for slaughter by these Norse invaders. Notably, the Norse-men also attack Dublin around the exact same time 841 or so and what they call Russia, the Viking Rus Norsemen in 863. Why these are not all characterised as the same attackers remains the largest misdirection in the history left to us all. To word it succinctly, there's no way the Viking Invasion of Ireland ended in 1014, if the Vikings from Norseman-dy successfully took all of England 52 years later, 1066, William the Conqueror, and the Norman Vikings also took Rome in 1084. Clontarf was at best a minor setback in their invasion whence they regrouped and staged the remaining invasion from England and Rome. Their next move utilises the consolidation of Church and State power effective since Charlemagne to complete the theft of the Native Irish Church in 1101. The so-called reforming Synods of 1101 coming from the same Norman-controlled Rome taken just seventeen years earlier in 1084. The great grandson of Brian Borumha Murtagh Ó Brien essentially hands them the Celtic Orthodox Catholic church, even as his great grandfather had pledged gold to the same villifiers who already controlled the church at Armagh before 1014. This is not a historical conspiracy theory. It is a Gaelic read of the events even as the conventional Anglo-Norman historical amnesia provides the facts being reinterpreted. The Vikings successfully took Ireland in 1169, though I would suggest King John's raping rampage through Ireland as prince should get more credit than Strongbow for the eventual state of affairs. The same king John changes our legal juris prudence

forever from covenant law to contract law, the Magna Carta 1215, with the encouragement of the Merchant Adventurers whom we call Venture Capital today, the bankers bankers and insurance infrastructure. With contract law comes a different trickle down of rights for the common people and eventually a complete removing of responsibility from the Lords that we still call limiting liability today.

When we place all these corrections to the story, it sounds like 1169 is better Characterised as The Irish Crusade, as they take down the seat of our co-religionists at Constantinople-New-Rome just thirty five years later in 1204, with all the same hatreds and divisions present among these same Norse dominated businessmen today. By the time Constantinople falls under John Paleologos in the mid 1400s, these same conquistadors are ready to go and open up new markets. And, just like the Laudabiliter, 1155, precedes the Irish Crusade, the Doctrine of Discovery 1453 precedes the Arawak Crusade 1492-- after the shipping routes from the mediterranean are ensured for the European and British Norse-mans. How did Brian Borumha defeat a viking Invasion that never stopped? The simple answer is he didn't stop it. The complex answer is, the Vikings still dominate everywhere, including Ukraine and Russia, and it is their game which underlies the war machine, the slave trade, the church scandals and divisions, agriculture as blind productivity, and the general lack of responsibility which gets called the 'human activity' creating mass extinction wherever they have landed. Otherwise, Ireland would still have penguins called awks on all the beaches and magnificent oak decarbonisers filling the skyline. Those who do not learn from history, are doomed to repeat it. Is maith an scéal an aimsir.

Wikipedia:Francocracy The Frankokratia (Greek: Φραγκοκρατία, Frankokratía, lit. Anglicized as "Francocracy", "rule of the Franks"), also known as Latinokratia (Greek: Λατινοκρατία, Latinokratía, "rule of the Latins") and, for the Venetian domains, Venetocracy (Greek: Βενετοκρατία, Venetokratía or Ενετοκρατία, Enetokratia), was the period in Greek history after the Fourth Crusade (1204), when a number of primarily French and Italian Crusader states were established on the territory of the dissolved Byzantine Empire (see *Partitio terrarum imperii Romaniae*). The term derives from the fact that the Orthodox Greeks called the Western European Catholics "Latins", most of whom were of French ("Franks") or Venetian origin. The span of the Frankokratia period is different for every region: the political situation was highly volatile, as the Frankish states were fragmented and changed hands, and in many cases were re-conquered by the Greek successor states. With the exception of the Ionian Islands and some isolated forts which remained in Venetian hands until the turn of the 19th century ... Francia Francia or Frankia, also called the Kingdom of the Franks (Latin: *Regnum Francorum*), Frankish Kingdom, Frankish Empire, Frankish Realm or occasionally Frankland, was a Barbarian kingdom inhabited and ruled by the Franks, a confederation of West Germanic tribes, during Late Antiquity and the Early Middle Ages. The kingdom was founded by Clovis I, crowned first King of the Franks in 496. Under the nearly continuous campaigns of Pepin of Herstal, Charles Martel, Pepin the Short, Charlemagne, and Louis the Pious—father, son, grandson, great-grandson and great-great-grandson—the greatest expansion of the Frankish empire was secured by the early 9th century.¹¹²⁶

Gabaltais Searluis Mor: The Conquest of Charlemagne, also one of the texts in the Book of Lismore that "no one understands why it is there"...

Giraldus Cambrensis shows that the Aboriginal Irish Catholics around the Norman Invasion were hated specifically for not abusing Nature, among other terrible traits: "[The Aboriginal Irish Catholics] use their fields mostly for pasture. Little is cultivated and even less is sown. The problem here is not the quality of the soil... different types of minerals with which hidden veins of the earth are full are neither mined nor exploited in any way. They do not devote themselves to the manufacture of flax or wool, nor to the practice of any mechanical or mercantile act. CambroNorman Propagandist Gerald of Wales, Topography of [Occupied] Ireland, circa 1188. He is related to FitzGerald, FitzMaurice, De Barry and Keating, 8 Giraldus Cambrensis publishes Topographia Hibernica Giraldus Cambrensis. Malachy takes over in Armagh before the Norman Invasion 1169, but is squarely on their Norman side. This seems to be pertaining to the O Briens who stole Munster and sacked Ailleach gave away the Celtic Church to Norman Rome in 1101. The Normans took Rome in 1084, England in 1066.

1124 Remember that Scotland was lost to the Normans, David I, discussed in our arguments below. 1132 Maelmhaedhoc Ó Morgair (Malachy) becomes Roman Catholic bishop of Armagh to the formation of the modern Irish branch of Rome, DUBLIN, WILLIAM CURRY, 1846 pp 463- " About the thirtieth year of his age, Malachy having been consecrated bishop, is introduced to Connor, for this was the name of the town. But as soon as he had commenced acting in his new office, then it was that this man of God knew that it was not men,

but beasts, he had to deal with. No where yet had he met with the like in the most savage place ; no where had he found people so profligate in their morals, so ungodly in their faith, barbarous as to their laws, stiffnecked against discipline, filthy in their lives...according to St. Bernard's account, he found " all" his flock to be " wolves, and no sheep among them," he did not despair, but set himself to work and use every possible endeavour to turn the wolves into sheep.... ...in Bernard's way of describing matters, is thus related :— Malachy introduces Roman, customs at Connor. "The barbarian [Aboriginal Irish Catholic] laws are abolished, those of [Feudal Neither Holy nor Roman] Rome are introduced; the customs of the [Roman] Church are adopted every where, and the opposite rejected ; the temples are rebuilt and the [Roman] clergy ordained in them...

Dinogad's Smock: a 6th-century Cumbrian lullaby from Eliseo Mauas Pinto, branawen.blogspot.com Y Gododdin has a claim to be one of the earliest Welsh poems (or sequence of poems). "Dinogad's Smock" is a 6th century nursery rhyme written down in the margin of this old manuscript of Y Gododdin which is preserved in the thirteenth century, "Llyfr Aneirin" (Book of Aneirin), it contains one reference to Arthur, which may or may not be a later interpolation; if it is original it is the earliest of all references to our [chief] Arthur. It is written in Cymraeg (Welsh) spoken in Cumbria until the twelfth century .

THE EARLY NORMAN CASTLES OF THE BRITISH ISLES, ELLA S. ARMITAGE, 1912. The Scottish historians of the 19th century have amply recognised the Anglo-Norman occupation of Scotland, which took place in the 11th and 12th centuries, ever since its extent and importance were demonstrated by Chalmers in his Caledonia. Occupation is not too strong a word to use, although it was an

occupation about which history is strangely silent, and which seems to have provoked little resistance except in the' Keltic parts of the country. But it meant the transformation of Scotland from a tribal Keltic chieftdom into an organised feudal state, and in the accomplishment of this transformation the greater part of the best lands in Scotland passed into the hands of English refugees or Norman and Flemish adventurers.... ...the cadets of some Norman family, wishful to carve out fresh fortunes for themselves, like the Fitz Alans, the ancestors of the Stuarts. The immigration continued during the reign of the sons of Margaret, but seems to have reached its culminating point under David I. (1124-1153). David, as Burton remarks, had lived for sixteen years as an affluent Anglo-Norman noble, before his accession to the Scottish crown, being Earl of Huntingdon in right of his wife, the daughter of Simon de Senlis, and granddaughter, through her mother, of Earl Waltheof.

David's tastes and sympathies were Norman, but it was not taste alone which impelled him to build up in Scotland a monarchy of the Anglo-Norman feudal type. He had a distinct policy to accomplish; he wished to do for Scotland what Edward I sought to do for the whole island, to unite its various nationalities under one government, and he saw that men of the Anglo-Norman type would be the best instruments of this policy.' It mattered little to him from what nation he chose his followers, if they were men who accepted his ideas. Norman, English, Flemish, or Norse adventurers were all received at his court, , and endowed with lands in Scotland, if they were men suitable for working the system which he knew to be the only one available for the accomplishment of his policy. And that system was the feudal system. [For David I] feudalism meant a higher state of civilisation than the tribalism of Keltic Scotland, and that only by the

complete organisation of feudalism could he carry out the unification of Scotland, and the subjugation of the wild Keltic tribes of the north and west." The policy was successful, though it was not completely carried out until Alexander III. purchased the Chieftainship of the Isles from the King of Norway in 1266.

The Irish Apartheid

Iarla Fitzgerald and Statutes of Kilkenny

Much of Gearóid Iarla's Irish poetry is collected in a work from the fifteenth century called *Duanaire Ghearáid Iarla* (the Poem-Book of Earl Gerald). In modern times the *Duanaire* has been published by Gearóid Mac Niocaill in *Studia Hibernica* (3[1963]: 7-59). ...from Gearóid Iarla's darkest hour. During a series of battles with the O'Brien clan who ruled some of the parts of Munster that he did not (the [chieftainship] of Tuamhain, Thomond in English which means "north Munster"), the earl was captured and taken to Ennis, the O'Briens' capital, where he was imprisoned for a year. With much time on his hands while waiting for his family to stump up a ransom for him, Gearóid Iarla turned to poetry for solace. It was in Ennis, in Brian O'Brien's Clonroad castle by the river Fergus, that the Earl composed his most celebrated poem "Mairg adeir olc ris na mnáibh" ("Speak not ill of womankind"):

'Tis no wisdom if you do. You that fault in women find, I would not be praised of you. Sweetly speaking, witty, clear, Tribe most lovely to my mind, Blame of such I hate to hear. Speak not ill of womankind.

Bloody treason, murderous act, Not by women were designed, Bells
o'erthrown nor churches sacked, Speak not ill of womankind. Bishop,
King upon his throne, Primate skilled to loose and bind, Sprung of
women every one! Speak not ill of womankind. For a brave young
fellow long Hearts of women oft have pined. Who would dare their
love to wrong? Speak not ill of womankind. Paunchy greybeards
never more Hope to please a woman's mind. Poor young chieftains
they adore! Speak not ill of womankind.

Gearóid Iarla and Ennis

<https://ucronin.wordpress.com/2017/09/17/gearoid-iarla-andennis/#:~:text=It%20was%20in%20Ennis%2C%20in,no%20wisdom%20if%20you%20do.>

Local traditions often boldly declare that their districts were once so
well wooded that the graceful little habitant of groves, the cat cruinn,
or martin, could leap from bough to bough for many a mile.... THE
JOURNAL KILKENNY AND SOUTH-EAST OF IRELAND
ARCHAEOLOGICAL SOCIETY. VOL. I NEW SERIES. 1856-57 WOODS
AND FASTNESSES, AND THEIR DENIZENS, IN ANCIENT LEINSTER. BY
HERBERT F. HORE, ESQ

The Peerage of Ireland is one of the five divisions of Peerages in the
United Kingdom. The ranks of the English Irish peerage are duke,
marquess, earl, viscount and baron. As of 2016, there were 135 titles in
the English Peerage of Ireland still existing in spite of Brexit. English
Duke of Leinster is a title in the English Peerage of Ireland and the
premier dukedom in that peerage. The English Duke of Leinster is the
head of the English House of Kildare. Present holder Maurice
FitzGerald, 9th English Duke of Leinster Heir presumptive Edward
FitzGerald

wikipedia

We have mentioned many times the Statutes of Kilkenny, where the poet above singing about the Irish language was from. The Statute of Kilkenny is in our estimation the first example of what would later be called Systemic Racism by Critical Race Theory or Apartheid by Nelson Mandela. The victims were discriminated against for being Aboriginal Irish Catholics, not because of skin color. But we challenge the Banshee Monday Court to find that it is not the case that the Statutes of Kilkenny are when they invented Racism on the Irish: 1366-1367 Statutes of Kilkenny It was against the Coloniser law for the English in Ireland to: • Marry an Irish person, no race mixing • Adopt an Irish child • Use an Irish name • Wear Irish clothes • Speak the Irish language • Play Irish music • Listen to Irish story-tellers [Lawyers] • Play Irish games • Ride a horse in Irish style, that is, without a saddle.

The reason the Statutes give for their existence is here: "... now many English of the said land, forsaking the English language, manners, mode of riding, laws and usages, live and govern themselves according to the manners, fashion, and language of the Irish enemies; and also have made divers marriages and alliances between themselves and the Irish enemies aforesaid; whereby the said land, and the liege people thereof, the English language, the allegiance due to our lord the king, and the English laws there, are put in subjection and decayed..." —introduction to statutes

UK National Archives: Penal laws applied to the Welsh in 1402 This is the abridged text of six of the penal laws. Englishmen shall not be convict[ed] by Welshmen in Wales Item, it is ordained and stablished

that no Englishman liege to our Sovereign Lord the King be
convict[ed by] any Welshman...but by Englishmen... nor that the
English burgesses¹, which have married Welsh women, have
franchises² with the English burgesses. Against wasters³ minstrels etc.
in Wales Item, to eschew many diseases and mischiefs, which have
happened before this time in the land of Wales...: it is ordained and
stablished that no waster, rhymer, minstrel nor vagabond be in any
wise sustained in the land of Wales... Against congregations⁴ in Wales
Item, it is ordained and stablished that no congregations be made nor
suffered to be made by the Welshmen in any place of Wales, for to
make or take any counsel unless it be for an evident and necessary
cause, and by licence of the chief officers and ministers of the [same
seignory⁵] where such things shall be done, and in the presence of
the same officers and ministers, upon pain of imprisonment...
Welshmen shall not be armed Item, it is ordained and stablished that
from henceforth no Welshman be armed nor bear defensible
armour...in affray of the peace or the king's liege people, upon pain
of imprisonment...

No victual or armour shall be carried into Wales Item, it is ordained
and stablished, than no Englishman nor Welshman... send or bring...
any victual or armour to any parts of Wales, without the special
licence of our sovereign lord the King or of his council, unless it be for
stuffing or enstoring of castles and English towns... and that in every
part of the Marches of Wales... there be English Constables for to
enquire, search and arrest all such victuals and armour... Welshman
shall not have castles, etc. Item, it is ordained and stablished, that no
Welshman shall have castle, fortress nor house defensive of his own
nor of other to keep, otherwise than was used in the time of King

Edward, Conqueror of Wales... No Welshman shall bear office Item, it is ordained that no Welshman be made Justice, Chamberlain, Chancellor, Treasurer, Sheriff, Steward, Constable of Castle, Receiver, Escheator, Coroner, nor Chief Forester nor any other Officer, nor Keeper of the Records, nor Lieutenant in any of the said Offices in no part of Wales, nor of the Council of any English lord...

1burgesses: Elected borough officials of incorporated towns. 2

franchises: In this context, the legal privileges of English burgesses.

3wasters: Those with an idle and extravagant lifestyle. 4

congregations: Meetings. 5 seignory: Feudal lordship or dominion.

http://www.nationalarchives.gov.uk/utk/wales/popup/penal_trans.htm

An Síonnach Fionn reminds us this ban on the Irish language still had not worked 464 years later in Ireland. The primary – and avowed – purpose of the National Education Act of 1831 was to make good English children of bad Irish children, and one of the primary mechanisms of that forced conversion was the removal of their native language. By stripping the younger generation of their identity Britain's colonial rule on this island nation could be made more effective – and enduring – than anything achieved through fire and sword, plantation and displacement. "Beating The English Language Into The Irish, Quite Literally An Síonnach Fionn

As Ruaidrí Ua Conchobair explained it: Our rich ancient indigenous language, culture and heritage identify us as the unique and

distinguishable settled nation we've been since long before the English language existed or even a Union of British nation(s) existed. Linguistic Shenanigans: who politicised the Irish language in Ireland?
by Ruaidrí Ua Conchobair

THE ROMANCE OF IRISH HEROINES. L. M. McCRAITH Author of "A GREEN TREE" "THE SUIR: FROM ITS SOURCE TO THE SEA" ETC. " THE POOR OLD WOMAN." ...the English conquest of Ireland was a very slow business. It was no definite and dateable event, like the Norman Conquest of England in 1066. The establishment of English rule was left to private adventurers, whose rewards were the spoils of the vanquished. There was no wedding of a chief of England with an Irish princess, like the marriage of the Conqueror's son, Henry I., with the heiress of the rights of the Saxon, Edgar Atheling. Eva MacMurrough, who married Strongbow, had no rights according to Irish law, and Strongbow had none from the chief of England. Indeed, Henry II. discountenanced him, and came over himself to receive the submission of the Irish chiefs, which was given only by some of them. English and Irish never amalgamated as did Saxon and Norman. Instead of amalgamating, the English who settled in Ireland became absorbed. "When the first shock of invasion had passed, the old and the new races settled down as one people." This was greatly owing to the women of Ireland. The English married Irish wives, and conformed to the Irish custom of fosterage, by which a nobleman's child was brought up at nurse in the home of peasant foster-parents. Mother Eire folded these strangers into her bosom with her own children. The great nobles, Norman and Irish, the heads of the Geraldines, the de Burghos (Burkes), the O'Briens, the O'Donnells, the O'Neills, and the rest, now occupied much the position of the petty chiefs. There was

still no combination, and no head. Nevertheless, trade and commerce and civilization went on much as they did elsewhere. There was indeed the English Pale, a small tract of country about Dublin, garrisoned by the English, and fortified by castles. But the Pale was only a part, and a small part, of Ireland. In an evil hour the Statute of Kilkenny was passed in 1367 came penal laws. Marriage, fosterage or submission to Irish ordinances became high treason. The use of Irish names, or the Irish language, was punished by the forfeiture of all estates. No Irishman (that is, one who had not purchased " a charter of denization ") might hold a benefice, or enter a monastery. And, finally, " It was strictly forbidden to entertain any native bard, minstrel, or story-teller, or admit an Irish horse to graze on the pasture of a liege subject " of England. The Irish were shut out by these restrictions from participating in the great revival of scholarship which, in those days of the New Learning, was then flooding Europe with light. These penal laws, and many more, followed the Statute of Kilkenny. Together with the Tudor wars, they were the true causes of the " unmaking of Ireland." The days of the Reformation followed. In them, Ireland became a pawn in a great political game. Little piece that she was, she was sacrificed. The rulers of Ireland became Protestant, and became Protestant willingly. Ireland never did....

The Tudor Colonisation Genocide

. Vincent P. Carey in Irish Historical Studies Beltaine 1999: ...[It] was not until 1563 that a comprehensive settlement of [Laois and Offaly] took place. ...all the settlers, including the Gaelic Irish, were to adhere to a strict set of conditions which required them to use English language, dress and customs, and not to make use of the Gaelic brehon law system or to maintain Gaelic military men... ...the majority of the English grantees were in fact the very soldiers who had been serving in the area, and who had already acquired a reputation for brutality and greed amongst the native population. This brutality and greed was officially sanctioned, as Lord Deputy Sussex increasingly resorted to the use of martial law. This form of régime was costeffective because the commissioners were licensed to collect the profits of their work. Commissions of martial law 'legally' entitled the bearer to a third of the moveable goods and possessions of the dead 'traitors.' According to David Edwards¹¹, "this acted as an incentive to slaughter: the more 'suspected traitors' the commissioners killed, the more traitors' goods they and their followers received... John Derricke's "Image of Irelande", Sir Henry Sidney, and the Massacre at Mullaghmast, 1578, The Image of Irelande by John Derricke Review by: Vincent P. Carey, Irish Historical Studies, Vol. 31, No. 123 (May, 1999), pp. 305-327. From JSTOR.

from The Munster Plantation and the MacCarthys, 1583-1597,
theIrishStory.com

...While Tudor policy in Ireland might look to modern eyes like straightforward conquest and colonisation by one group over another,

the English themselves did not see it like that. Rather, they viewed the plantation as a benevolent act, whereby the “barbarous”, militarised Irish lordships would be replaced by peaceful, law-governed English landholding system.

The native lords, whether descended from Anglo-Normans or Gaelic Irish, could remain, but as landlords, not military chieftains. Another aim, still secondary at this stage, was to import the Protestant reformation into Ireland.

So the plantation was conceived not only as punitive measure, or a tactic to create a loyal English bridgehead in Munster, but also as an example, to ‘civilise’ the province. William Herbert, an undertaker who received lands in Kerry, voiced the hope that the by the planters, “good example, direction and industry, both the true religion, sincere justice and perfect civility might by planted”....

...Herbert came from a landowning family in the marchers, or border country, of Wales and had more understanding than most undertakers of what it took to reconcile a culturally distinct populace to Crown control. He urged the impartial jurisdiction of Common Law ‘without respect of nations...to reduce these parts to a love of justice and government’[20] and the use of Irish language to instruct the natives in ‘civility’ and the Protestant religion; ‘I have taught them the truth in their natural tongue...which in a strange tongue would be to them altogether unprofitable’ .

In practice, though, Common Law, the pillar of what the English perceived as their superior civilisation, tended to be set aside when it

got in the way of land confiscation. Roger Wilbraham, the Solicitor General, reported in 1587 that he had suspended judicial hearings on land confiscation because, 'the Irishry have practised many fraudulent shifts for preserving their lands from forfeiture...and albeit their evidence be fair and very law-like without exception, yet because fraud is secret and seldom found for her Majesty by jury, we have put undertakers in possession'.

Other undertakers such as Edward Denny, took a dim view of Herbert's soft, Welsh, attitudes towards the Irish; 'to gain himself glory and thanks among the Irish, [he] pleads for them more than is fit, let us not suffer for his humour. A Welsh humour and a fat conceit hath led him foolishly' For Denny, only complete conquest of the Irish would pacify the province, '[they] should not be left wealthy, populous or weaponed till they are first brought to God and obedience to the laws' and, 'no persuasion will ever win the Irish to God and her Majesty, but justice without mercy must first tame and command them'.⁹

<http://www.theirishstory.com/2011/03/28/the-munster-plantation-and-the-maccarthys-1583-1597/>

Spenser's A View of the present State of Ireland

The end I assure mee will be verie shorte, and much soner then cann bee, in soe great trouble (as yt semeth) hoped for, although there

should none of them fall by the sword, nor be slaine by the soldier, yett thus beinge kepte from manurance, and their cattle from runinge abroad, by this hard restraite, they would quicklye consume themselves, and devoure one an other. The proof whereof I saw sufficiently ensampled in those late warrs in Mounster; for notwithstandinge that the same was a most ritch and plentyfull cuntrye, full of corne and cattell, that you would have thought they could have beene hable to stand longe, yett eare one yeare and a half they weare brought to such wretchednes, as that anye stonye herte would have rewed the same. Out of everye corner of the woode and glenns they came creepinge forth upon their handes, for their legges could not beare them; they looked Anatomies [of] death, they spake like ghostes, crying out of their graves; they did eate of the carrions, happye wheare they could find them, yea, and one another soone after, in soe much as the verye carcasses they spared not to scrape out of their graves; and if they found a plott of water-cresses or shamrockes, theyr they flocked as to a feast for the time, yett not able long to contynewe therewithall; that in a shorte space there were none almost left, and a most populous and plentyfull cuntrye suddenly lefte voyde of man or beast: yett sure in all that warr, there perished not manye by the sworde, but all by the extreamytie of famyne which they themselves hadd wrought.

<https://www.ucc.ie/celt/published/E500000-001/>

“Frustrated by their own inability to do the necessary agricultural work, and infuriated by constant resistance, the settlers [invaders] lashed out at the natives. The result was outbursts of orgiastic slaughter like Essex's extermination of 600 unarmed men, women, and children on Rathlin Island in 1574. The significance of this event

and others like it lay in the fact that increasingly some New English officials articulated the view that normal ethical restraints were unnecessary when dealing with them. Queen Elizabeth herself commended Essex for the Rathlin Island venture, and seemingly unperturbed by the lengths to which Sir Humphrey Gilbert [half-brother of Sir Walter Raleigh, and first English Governor of 'New Found Land'], her military governor in Munster, went to preserve the colony there. Gilbert terrorised the Gaelic septs by practices like the one described by pamphleteer Thomas Churchyard:

The heddes of all those ... which were killed in the daie, should be cutte off from their bodies and brought to the place where he [Gilbert] incamped at night, and should there bee laied on the ground by eche side of the waie ...ledying into his owne tente so that none could come into his tente for any cause but commonly he muste passe through a lane of heddes ... and yet it bring greate terrour to the people when thei sawe the heddes of their dedde fathers, brothers, children, kindsfolke, and freinds, lye on the ground before their faces, as they came to speak with said colonell.”⁹

John Derricke's "Image of Irelande", Sir Henry Sidney, and the Massacre at Mullaghmast, 1578 The Image of Irelande by John Derricke Review by: Vincent P. Carey, Irish Historical Studies, Vol. 31, No. 123 (May, 1999), pp. 305-327. From JSTOR.

Here is the Dominican Order describing the situation less than one hundred years after that: THE DOMINICANS OF ROSCOMMON Luke Taheny O.P. Saint Mary's Priory Tallaght There is hardly any need to

remind the Irish people of the campaign of the redoubtable Oliver. A religious zealot, a scourge from God like Attila of old, he stalked the land with the Bible in one hand and the sword in the other. His deeds of bloodshed at Drogheda and Wexford have passed into world history. Although Cromwell spent only nine months in Ireland, his followers were no less brutal and unmerciful than he was. One has only to remember Clonmel, Limerick and Galway. The accounts of their exploits, conducted in Russian style, are sickening to read. Cromwell's well-known principle of relegating the Irish to Connaught did not extend to leaving them there in peace. For his henchmen pursued their enemies, the priests and religious, to the extreme limits of that province. When they grew tired of killing them, they put the remainder into concentration-camps on the Aran and Clare Islands. But some did escape, mindful of the divine words: "If they pursue you in one city flee to another." Only a quarter of them ever got to the continent. The names and number of the Cromwellian victims will never be fully known. Some have come down to us, and in particular we record the public hanging in Galway of the Roscommon laybrother Bernard O'Kelly in 1653. After long confinement in a squalid prison, held down by chains and starved, clad only in his tunic (the only garment left him) the chronicle says: "He manfully gave his life for the cause of religion."

Antaine Raiftearaí (Galway, 1779-1835) Since the time Henry [VIII, 1500s] rejected his first wife at the beginning of the Reformation The Gael are being persecuted harshly, sharply in every place Their laws are not yielded to but instead they are hung and tortured

A Discourse for the Reformation of Ireland. Presumably by Sir Henry Sidney [but maybe by Lodowick Bryskett who takes over in 1583] "The charge your Majesty committed unto me for the setting down of my opinion how your realm of Ireland might with the least charge be reclaimed from barbarism to a godly government is somewhat difficult." I have set down what were the causes of its disorders whilst I had some piece of government in it. Notwithstanding all your care and charges, the state of that country has grown from worse to worse. The smoothing up of rebellions by pardons and protections has been the nursery of most of this mischief. There is a want of religion and law; St. Patrick is of better credit than Christ Jesus ; and they fly from the laws as from a yoke of bondage. God's will and word must first be duly planted, and idolatry extirped ; next, law must be established, and licentious customs abrogated. The mean to effect both is now most fitly offered by the rebellion now afoot. No pardon or protection should be given to any man. Your subjects have been burned, ravished, spoiled, and robbed by the traitors. There will escheat to your Majesty, by due course of justice, the better half of that land, whereof great revenue will grow. But it is far from me to desire any extirpation ; for England, populous as it is, would not be able to replenish the wastes. To repress this rebellion and reform the realm the Deputy would require seven years... ..The Scots in Ulster, the Burkes in Connaught, Desmond in Munster, and Baltinglasse in Leinster, should all be fronted ; the last first. The Deputy " to make passes through their woods and fastnesses, and fortifications, upon every their strength and strengths, after the example of your Majesty's most noble progenitors in subduing of Wales." A navy to be kept upon the coast to answer foreign attempts. The rebellion being suppressed, it will be necessary to call a parliament to enact new statutes for establishing the articles ensuing :— (1.) Two universities to

be erected at Limerick and Armagh. (2.) A collection to be made of all the statutes already in force. (3.) The Earl of Ormond to be compounded with for his liberties of Tipperary ; yet he is to have his escheats, as the lords marchers of Wales have theirs. For the Lord of Desmond's liberties of count palatine in Kenne {sic} there needs no composition, he being in rebellion. (4.) All Ireland to be reduced into manors. (5.) (Cesse, cuttings, and all Irish exactions to be abolished ; and in lieu thereof an annual rent to be rated upon every ploughland (6.) No lord or gentleman to put upon his lordship or seignory any gallowglasse, kerne, or shotte, &c. (7.) All brehons, carraghers, bards, rhymers, friars, monks, Jesuits, pardoners, nuns, and such like to be executed by martial law. (8.) Your Majesty to grant a yearly pension to the Earl of Argyle, to restrain the Irish Scots from coming over into Ireland. (9.) The English horsemen and footmen, the galloglasses, kerne, and Irish shotte to be allotted some of the escheated lands at a reasonable price ; "and yearly as the commodities of the land increaseth, the wages to abate, and so at length clean extinguish." (10.) New privileges to be granted to the ports. (11.) Merchants not to sell powder and munition to the Irish. (12.) Honest and skilful men to be taken out of every court of record here, and placed there. (13.) Irish habits for men and women to be abolished, and the English tongue to be extended. (14.) " That the factions of Butler and Geraldine, with the titles of Uiniabo and Craghnobo, be taken away." (15.) A survey to be taken of the lands of all the lords of the country ; a third part to be seized into your hands, and improved lands in England to be given them in exchange. I will now show the commodities which are like to grow...The want in England of timber for the navy may be abundantly supplied in Ireland. There is great plenty of iron in some places. Cork, Yowghull, Wexford, and Belfast are fit places for shipbuilding....

. Seán Ó Faoláin writes in the book *The Great O'Neill* about the vast differences in mindsets at play in Tír Chonaill at the time of the Flight of the Earls, early 1600s and prior meaning the Plantations of Cúige Laigin, Cúige Mumhan, Cúige Mí, agus Cúige Connacht. The 16th C. wars of conquest there mingled what was by nature immiscible [not mixable]. It is the same forced juncture of modernity and antiquity that comes with every imperial conquest, whether it is the conquest of Mexico by the Spaniards, or the colonization of India by the Hanoverians, or the plantation of Ireland by the Tudors. For out of it emerges a kind of ... duality of mind just as indissoluble, and just as incoherent, producing at first, on the side of the conquistadors, extremes of idealism, loyalty, persistence, stubbornness, folly, by which all first puzzlements or strings of conscience are smothered up or brushed aside; and then, on both sides, when the confusion rises, mountains of treachery, an otherwise unimaginable brutality, indescribably savageries, recantations, selfishness, contempt, every known weapon of human ingenuity and bestiality to obliterate the enemy and justify his obliteration. In such a clash there is no simple story because there is no clear mind. In the final stage of all nothing remains but the oversimplified story of the victor and the oversimplified memories of the defeated, both of them unfaithful to the always confused and occasionally troubled split-mindedness of the time. The truth is that Englishmen were fantastically ignorant about those countries which they assailed so blithely in the flush of their passion for adventurous conquest, and that the assailed were just as ignorant as to the nature of the forces and the order of life that assailed them. For English contemporaries the entry into 16th C.

Ireland was an entry into a world as strange as the Indies were to Columbus, nineteenth of it an uncharted Thibet, and the O'Neills and O'Donnells and all its chief princes as remote and unimaginable as the Great Khan.

Nipmuc Nation Elders Council, Remembering & Reconnecting:
Nipmucs and the Massacre at Great Falls "To gain allies, the colonists manipulated tribes to turn against each other by preying on old animosities, breaking apart alliances, and convincing Native Peoples that they needed the English to protect them.

During Metacomet's Rebellion, the English leadership managed to persuade the Praying Indians to spy and scout for the English, all the while convincing the colonists that all Indians -especially the Praying Indians that lived close by - were a threat to them. Eventually, the Praying Indians were imprisoned on Deer Island in Boston Harbor. Without food, fresh water or shelter, the majority of the friendly Indians imprisoned died on the island."

"Imperialism creates the illusion of wealth as far as the masses are concerned. It usually serves to hide the fact that the ruling classes are gobbling up the natural resources of the home territory in an improvident manner and are otherwise utilizing the national wealth largely for their own purposes. Eventually the general public is called upon to pay for all of this, frequently after the military machine can no longer maintain external aggression." — Jack D. Forbes, *Columbus and Other Cannibals: The Wetiko Disease of Exploitation, Imperialism, and Terrorism* f

"The Rest Haven Cemetery at Deer Island contains the graves of several hundred Irish immigrants who died at the quarantine station after fleeing [An Gorta Mór] in the late 1840s and trying to reach America. Irish ships had to stop here and each passenger was examined by the port physician before coming ashore. Most quarantined Irish suffered from typhus fever or cholera as well as physical ailments induced by hunger and trauma."

<http://www.friendsofirishresearch.org/deerisland/>

Rita O'Connell once noted, "It's important we don't forget the stories of people such as Patrick J. McCarthy, who lost his mother, father, and six siblings on Deer Island but went on to graduate from Harvard and become mayor of Providence." [Narragansett Algonquin Land]

<https://www.bostonirish.com/history/many-famine-irish-deer-island-proved-their-only-glimpse-america>

1583 A Discourse for the Reformation of Ireland. Presumably by Sir Henry Sidney [but maybe by Lodowick Bryskett who takes over in 1583]

"The charge your Majesty committed unto me for the setting down of my opinion how your realm of Ireland might with the least charge be reclaimed from barbarism to a godly government is somewhat

difficult."

.....The Scots in Ulster [protoOrangemen], the Burkes in Connaught, Desmond [Fitzgerald] in Munster, and Baltinglasse in Leinster, should all be fronted ; the last first. The Deputy " to make passes through their woods and fastnesses, and fortifications, upon every their strength and strengths, after the example of your Majesty's most noble progenitors in subduing of Wales." A navy to be kept upon the coast to answer foreign attempts. The rebellion being suppressed, it will be necessary to call a parliament to enact new statutes for establishing the articles ensuing :—

- (1.) Two universities to be erected at Limerick and Armagh.
 - (2.) A collection to be made of all the statutes already in force.
 - (4.) All Ireland to be reduced into manors.
 - (5.) (Cesse, cuttings, and all Irish exactions to be abolished ; and in lieu thereof an annual rent to be rated upon every ploughland
 - (7.) All brehons, carraghes, bards, rhymers, friars, monks, Jesuits, pardoners, nuns, and such like to be executed by martial law.
 - (8.) Your Majesty to grant a yearly pension to the Earl of Argyle, to restrain the Irish Scots from coming over into Ireland.
- [PARTITION]

(9.) The English horsemen and footmen, the galloglasses, kerne, and Irish shotte to be allotted some of the escheated lands at a reasonable price ; "and yearly as the commodities of the land increaseth, the wages to abate, and so at length clean extinguish."

(12.) Honest and skilful men to be taken out of every court of

record here, and placed there. (13.) Irish habits for men and women to be abolished, and the English tongue to be extended.

(14.) " That the factions of Butler and Geraldine, with the titles of Uiniabo and Craghnobo, be taken away."

(15.) A survey to be taken of the lands of all the lords of the country ; a third part to be seized into your hands, and improved lands in England to be given them in exchange. I will now show the commodities which are like to grow...The want in England of timber for the navy may be abundantly supplied in Ireland. There is great plenty of iron in some places. Cork, Yowghull, Wexford, and Belfast are fit places for shipbuilding....

Genocide of Righteous Clergy

WHILE the swords of Irish chieftains flashed in the glens of Ireland, the pens of Irish priests in the cells and halls of Europe seemed to blaze like so many torches, and throw lurid lights upon the iniquity and tyranny of England.

What England always dreaded was the light. She is fond of sinning, but she wishes her crimes to be hidden under the wings of night. She is desirous of a good name, and like the Pharisee, she proclaims in the highways her deeds of mercy and charity. In secret she loves to grind and pillage and plunder.

It has ever been the aim of England to misrepresent the state of Ireland, to deny the existence of suffering in that country, and to ... slander its inhabitants.

For this reason she has always encouraged lying and ignorant writers on Irish subjects. How happy she would feel if she could only make Ireland a " howling wilderness," if she could raze its altars and desecrate its holy graves without a fear that the rest of the world would hear of her dark deeds. ...

DURING the Penal Days every Irish college on the Continent was a stronghold for Ireland. The founding of a college at Douay, at Lisbon, at Paris, at Salamanca, or at Rome, was of more importance, and more pregnant with happy and lasting services to poor Erin, than the

capture of Dublin Castle or the possession of the Fort of Duncannon.

Books and pamphlets, private letters and glorious pastorals, came forth from the schools of Louvain, Rome, Seville and Antwerp, condemning and exposing the cruelties and errors of English Protestant tyranny, and calling upon Catholic Europe to look with pity and compassion upon poor, persecuted, bleeding Ireland.

I am not writing in passion. I merely state what I know, from a cool and patient examination of her seven-centuried treatment of my country, to be a clear and positive fact.

IRISH SCHOLARS OF THE PENAL DAYS: GLIMPSES OF THEIR
LABORS ON THE CONTINENT OF EUROPE. BY REV.
WILLIAM P. TREACY, 1889.

Passion uncontrolled by reason and not directed by the will to do good has, in every age, produced the same deplorable results. Between the Imperial persecutions of Pagan Rome—enacted and carried into effect against the Christians of the first three centuries—and the Penal persecutions enacted against the Catholics of Ireland, there exists a striking similarity. The Pagan powers wanted to stamp out the Christian faith by destroying those who professed it,—the Anglo-Irish rulers sought blindly and mercilessly to root the Catholic faith out of the souls of Irishmen, by destroying the lives of those who professed the faith of their fathers. Even in times of quiet, when the emperors issued no edict, the Christians were not free from insult, spoliation, or the threat of death. A pagan prosecutor had it any moment in his power to bring his Christian neighbour before a Roman pretor and charge the defenceless man with professing a creed held in horror by the state. So it was in Ireland. The Catholics were never secure even in times of

Fr. Bourke Introductions to Gaelic Sermons of Bp Gallagher, 1877.

Maurice Lenihan, Limerick, its history and antiquities; ecclesiastical, civil, and military, from the earliest ages, with copious historical, archaeological, topographical, and genealogical notes, Duffy, Dublin, 1884, p.34.

We know of 2229 [PreNorman] Irish Saints, even not counting their companions, of whom 300 preached the gospel in foreign countries, not counting their companions. Of these 529 were holy abbots; 330 were bishops and martyrs, and numberless holy bishops; 31 archbishops of Armagh were saints; 21 of whom immediately succeeded each other; 990 Irish monks were martyred by the Danes in the monastery of Benchear; 1200 Irish monks were martyred by the Danes together with their abbot Abel; 777 Irishmen martyrs in England; and only one, St. Odranus, Proto martyr, was martyred in Ireland by the Irish. 23 English saints received their studies and education in Ireland; 3000 others have studied in Ireland; 100 Cambri

or from Brittany have studied in Ireland. Innumerable were the Italians, French, in short from all nations who had recourse to Ireland in order to perfect themselves in their studies, and the knowledge of the scriptures; so that it might well be doubted whether Ireland acquired more glory from the great number of saints it sent abroad in order to teach and preach the gospel to foreign nations, or from the great number of foreigners who resorted to Ireland in order to be perfected in all manner of literature and knowledge.

1028 The diocese of Dublin was formally established by Lochlannach Sigtrygg (Sitric) Silkbeard, King of Dublin. Diocese is Roman, reports to Canterbury. [Roman Catholic]

1054 Great Schism between Eastern Holy Roman Frankish Latin/ and Eastern Roman Orthodox Churches

1063 [Autocephalous Gaelic Western Orthodox Apostolic Church, Sts. Patrick, Colmcille, Brigid]

“Ceallach Ua Caeimh, wise man and anchorite [semi-monastic attached to a church], died.”— From the Four Masters

1084 Normans Sack Rome

1095 First Crusade

1101 Muirchertach Ua Briain illegally gifts Cashel, sovereignty of Munster, to Norman Roman Catholic Church

1102-1160 Guillananaohmh Ó Duinn, Ollamh of Leinster, as Book of Leinster Compiled.

[Roman Catholic Church from St Patricks Gaelic Western Orthodox Apostolic Families]

Our Father Among the Saints Episcopal Martyr Naomh Réamonn Ó Gallchóir Derry Journal 'They fell upon the Bishop and they mangled him with many a wound' - 420 years ago Bishop Réamonn O'Gallagher was murdered by Henry Docwra's men outside Derry Four hundred and twenty years ago, as the Nine Years' War raged, Réamonn O'Gallagher, was murdered by English soldiers outside Derry. The Raphoe-born bishop, a confidant and counsellor to Red Hugh O'Donnell and 'The Great' Hugh O'Neill, was a notable scalp for Elizabeth I and her henchmen. His murder, on Ash Wednesday, 1601, deprived Gaelic society in the territories of Inis Eógain, Tir Chonail, Oireacht-Ui-Chathain, Cianacht and Tír Eoghain, of a temporal, as well as a spiritual, leader. Derry was left without a Catholic bishop for 119 years after his death. ... Lynch explains that everyone in the house fled apart from O'Gallagher who was too old and tried to hide among sheaves of corn. "The enemy having got up to the house, and having laid hold on a woman and boy, slaughtered them both, and went away. The people of the place then went into the house and asked was there anyone there still alive. The bishop from his hiding-place answered that he was still alive. "One of the army servants of the enemy, who was lurking close by, overhearing the voice, hurries off to his party with his utmost speed, urges them to come back, which they do without delay, fall upon the Bishop, thus taken by surprise, mangle him with many a wound and leave him lifeless." A harried figure the bishop was eventually run down by the English outside Derry on March 7, 1601. The Ó Cléirigh scribes who wrote the AFM in Donegal in the 1600s, record it thus: "Réamonn O'Gallagher, Bishop of Derry,

was killed by the English in Oireacht-Ui-Chathain.” He was ... 80 years old.

Derry Journal then describes how they had a massacre at his funeral.

England’s persecution of O’Gallagher persisted beyond his death on March 7, 1601. The Lord Deputy Mountjoy received correspondence from Derry about what Devlin believes may have been the desecration of O’Gallagher’s Funeral Mass. “Lord Deputy Mountjoy wrote to Cecil at the end of March 1601 from Drogheda enclosing an extract from a letter that had just come from Derry with the news that the ‘garrisons of Derry hath slain (at a Mass, as is said) the Prior of Derry and twenty of the principal priests of Ulster in a church’. The only possible explanation for such an assembly at such a time, surely, is that they had gathered to bury the leading churchman of the country, and that, aware of this, Bolles or some such had returned to ambush the funeral,” Devlin muses. There followed a very dark period as the English colonial project was turbocharged in Ulster which had hitherto been one of the last major reboobts of Gaelic civilisation in Ireland. Little over a year later O’Donnell was buried in Valladolid, after either being poisoned by the English agent James Blake or succumbing to illness in Simancas castle. In 1603 the insurgency was over and by 1607 the leaders, including O’Neill left Rathmullan for Europe. [from Derry Journal]

Introduction to Sermons in Irish-Gaelic by the Most Reverend James Ó Gallagher, Bishop of Raphoe by the Rev. Canon Ulick J. Bourke,

MRIA, president of St. Jarlath's College, Tuam. [A]....powerful element, at once of enterprise and hostility, was excited anew in the breast of every Briton, namely, love of [sordid] gain—love of acquiring new lands and increased territorial possessions, together with an ill-regulated desire for power, for plunder, and self-indulgence. Ireland, so long, secure from the attacks of the legions of Imperial Rome...now quite near to Britain, was no longer secure from aggression. This island was a territory in which at that time religious hate, love of land and uncontrolled power could be satisfied to the fullest extent by those who sought a field to exercise these favorite failings. Under the influence of a hostile spirit, rendered delirious by religious mania, and insensible to every emotion that ennobles human nature, the Penal Laws, during the reigns of Henry VIII, Elizabeth, James I, Charles, Cromwell, and Anne, were enacted. In the same demonic spirit, as Mr. Froude shows (History of England vol. c., p 509) were carried on the wars which devastated [Deas Mhumhain] and the principalities of Ó Neill and Ó Donnell, the territories of Ó Rourke, MacGuire, MacMahon, and Ó Dogherty.

The...Penal Laws uprooted and almost complete destroyed Catholicism in England ; it ruined, exiled or destroyed the Catholics of the Pale—the English settlement in [Occupied] Ireland [see 'The Troubles of our Catholic Forefathers, Related by Themselves,' edited by John Morris, priest of the Society of Jesus—London, Burns, and Oates. 'Sufferings of the Irish Catholics', by the Most Rev. Dr. Moran, Bishop of Ossory]... [After the Flight of the Earls] The former state of things was completely changed. The territorial possessions were confiscated, the people's religion proscribed, the bishops banished, priests persecuted, churches demolished, monasteries made desolate,

the land taken from the native proprietors and sold to adventurers [Venture Capitalists] from London, or even from other parts of England and from Scotland—the creed of the conquerors imposed on the Catholics. The natives were told off to Connacht or to another [colony] more remote. Those who remained became hewers of wood and drawers of water.

As the early christians fled from Jerusalem to Pella before the armies of Vespasian and his son Titus, so the Catholics of Donegal fled from the towns and took refuge in the mountains and in the remote glenns of the hallowed country of Tyrconnell. At the hands of an infuriate and bigoted soldiery, wild with lawless desire of plunder and lucre, and maddened with a religious fanaticism [protestant dominionist fundamentalist zeal, Ideology, Nativism], the Catholic Kelts of the North received no quarter and obtained no mercy The men who composed the Anglo-Irish Parliament at Dublin were animated with a kindred spirit. It is painful to present such a picture as this of the state of [Occupied] Ireland at the time but it is true. If to see it, and contemplate its horrors is painful, it must have been, in its reality, one of intense horror to those who endured its galling weight of woe. Facts must be recorded no matter how painful must be their recital.'

Trí chuil túaithe: flaith bréagach, breitheamh gúach, sagart colach.
Three tribal vetos, full stop!: false chief, untruthful judge, impious priest

Connaught Telegraph

East Mayo communities warned over prospect of "environmental disaster" Tom Ó Kelly 30 Mar 2023

Prospecting licenses have been granted by Environment Minister Eamon Ryan to an Australian company, Oriel Selection Trust Limited, ...for the mining of base metals, gold, silver and platinum across ...east Mayo...despite an objection to the proposal by the secretary of the Mayo Environmental Group, Sean O'Malley. Mr. O'Malley said it was it is illogical to give a mining company a prospecting licence and at the same time imply that they may not get a mining license... Mr. O'Malley said he is amazed that the Green Party leader signed off on the granting of prospecting licenses to a company..for mining for gold, silver and copper across a wide stretch of Mayo and Roscommon. The minerals of interest are base metals, baryte, gold, silver, copper and platinum group metals. It is understood the licences' main potential is for copper During the public consultation process after the minister indicated in a public notice last October that he intended granting the licence, the only submission received was the one by the Mr. O'Malley In his reaction to the decision, Mr. O'Malley said everybody knows that mining, should it materialise in this case, involves the use of very dangerous chemicals or by smelting, which involves the use of large amounts of electricity. He said he would be fearful of "an environmental disaster," as transpired in Tynagh Mines and other areas of the country, if mining in east Mayo proceeds in the years ahead. There is no mining process that is safe. "I witnessed what happened at Croagh Patrick back in the late 1980s and early 1990s and the west side of the mountain is still badly scarred as a result. It takes thousands of years for such damaged lands to return to what they once were," he added

Ní féidir an dubh a chur ina gheal ach seal. You can only deny the truth for a while

1607: Niall O'Boyle, O.S.F., beheaded or hanged, January 15, Co. Tyrone
Thaddus O'Boyle, guardian of Donegal, slain, April 13, by soldiers.
1590: fr. Gerald Fitzgerald, O.P. - priest in Killmallock, hanged in 1648
Cormac MacEgan, O.P. - laybrother, hanged in 1642 fr. John Collins, O.P. – priest in Limerick, hanged in 1614 fr. David Roche, O.P. - Prior of Glentworth, deported to Barbados and died in 1653

Father Peter O'Higgins OP, Prior of the Dominican monastery of Naas, hanged under orders from Sir Charles Coote, despite O'Higgins' well-documented efforts to protect local Protestant civilians from sectarian violence during the English Parliamentary rebellion of 1641, at Dublin on 23 March 1642. Wikip 1579 The martyrdom of the holy Bishop of Mayo, Patrick Hely, and his companion, Father O'Rourke...both martyrs were of the Franciscan order. They were hanged upon a tree, and their bodies remained suspended for fourteen days, to be used as targets by the soldiery.

Bath, Maine, USA anti-Catholic riot of 1854 From Wikipedia, the free encyclopedia

The anti-Catholic [Anti-Acadian and anti-Irish] riot that occurred in Bath on July 6, 1854 was one of a number that took place in coastal Maine in the 1850s, including the tarring and feathering of a Catholic priest, Father John Bapst in 1854 in the town of Ellsworth. The first and most violent anti-Catholic riot in Maine took place in Bangor, Maine in 1834. The resurgence of violence in the 1850s was associated with the rise of the Know-Nothing Party and the passage of the Maine

law, America's first statewide prohibition ordinance.

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A year after the riot, on Nov. 18, 1855, the Catholic Bishop of Portland attempted to lay the cornerstone for a new church on the same site, but the congregation was chased away and beaten.

https://en.wikipedia.org/wiki/Ku_Klux_Klan_in_Maine

1624 Fort Orange founded, now called Albany, New York by Dutch West India Company merchant adventurers. [Algonquin Land]

1626 "In 1626 Ireland exported 440 tons of iron, 557 tons of lumber, 400,000 barrel staves and 25,000 pipe staves."— Hazell's Annual Encyclopaedia, 1887, London

1634 "All wisdom advises us to keep this [Irish] kingdom as much subordinate and dependent on England as possible; and, holding them from manufacture of wool (which unless otherwise directed, I

shall by all means discourage), and then enforcing them to fetch their cloth from England, how can they depart from us without nakedness and beggary?" — Thomas Wentworth, Earl of Strafford, Lord Lieutenant of Ireland, in letter to King Charles I

1642 Adventurer's Act: The Act invited English to invest £200 for which they would receive 1000 ac (400 ha) of lands that would be confiscated from rebels in Ireland. 2,500,000 ac (1,000,000 ha) of Irish land were set aside by the English Government for this purpose. The entire country of Ireland is roughly 20,000,000 ac (8,442,009 ha).
Ad"venture capital"

1641-1653 Cogadh na hAon Bhliana Déag/11 Years War. Cromwellian Calvinist Genocide kills 15-83% of Irish. Who really knows, like...?

"The truth doesn't hurt. Whatever it is, it doesn't hurt. It's better to know the truth." — Ricky Gervais Inside the Actors Studio, 2009

"Subtlety may deceive you; integrity never will." — Oliver Cromwell

"That was the problem with money: What people did with it had consequences, but they were so remote from the original action that the mind never connected the one with the other." — Michael Lewis, The Big Short: Inside the Doomsday Machine

"He who stops being better stops being good." — Oliver Cromwell

By the end of the 12-year reign of Adolf Hitler in 1945, tens of millions of Catholics had died as soldiers, in forced labor, as civilian casualties in the fighting, or as victims in the gas chambers. Catholic churches, cathedrals, monasteries, convents, schools, universities, and monuments lay in ruins.... ...the 2,720 clergy sent to Dachau, 2,579 were Catholic priests, along with uncertain numbers of seminarians and lay brothers Catholic Martyrs of the [Nazi] Holocaust Shoah
<https://www.catholic.com> MATTHEW E. BUNSON • 11/1/2008

Edward Hayes on the Fate of the File, 1864 "At the end of the eighth century, a tribe ... invaded and desolated the happy homes of Ireland. ...Monasteries were razed — Religious were persecuted — and the Bards, who had hitherto been regarded as sacred in the eyes of monarch and people, were exterminated with savage ferocity. For nearly three centuries, these pirates desecrated the soil of Ireland ; and, on their expulsion in the eleventh century, literature revived without resuming its former sway. Another invasion in the twelfth century brings us in a stride down to the present time. The bards were still held in high estimation by chiefs and people. But the reign of Elizabeth inaugurated the renewal of another Danish persecution. The obnoxious bards were victims once more at the altar of tyranny; and thenceforth their character declined. Penal laws ruled the land, and laid the foundation of that ignorance for which Ireland is so unjustly blamed to-day. The Catholic who imparted or received education, was

guilty of treason against the crown. The Catholic schoolmaster and the priest were both outlawed ; and as if these laws were not considered sufficient to keep the country ignorant, they were rendered still more stringent in succeeding reigns. We know that there are thousands in England at the present time, who would battle to the death against such injustice ; and we make these remarks to excite their charity for the ignorance and their sympathy for the sufferings of a country, which has been so systematically misgoverned. ...In the reign of Charles II., an act was passed to prevent the wandering minstrels from exacting meat or drink from the people, "for fear of some scandalous song or rhyme to be made upon them." The act further states, that all "such persons may be bound to loyalty and allegiance, and committed till bond be given with good sureties."

We see here the position to which the order was reduced by the oppressions of former reigns. The warfare of centuries had struck down the native chiefs, who had ever regarded them with a species of paternal affection. Around the oak of power the ivy of song had lovingly twined itself, and when the former was violently torn from the land, the latter was flung upon the world to float like a weed upon every wind. The Ballads of Ireland by Edward Hayes 1864

...As several scholars have noted, the practice of keening was actively discouraged by parish priests, pursuant to post-Reformation Church legislation (Lysaght; Ó Súilleabháin). The means by which priests dissuaded keening women seems to have been wide, ranging from

arguments to spiritual punishments, such as exclusion from Mass and sacraments and even excommunication for repeat 'offenders' to corporeal punishments, as in the story reported by Ó Súilleabháin in which the parish priest attacked three keening women with a whip as they keened the dead on the way to the graveyard..." Bean Chaointe 'Keening the Nation: The Bean Chaointe, the Sean Bhean Bhocht, and Women's Lament in Irish Nationalist Narrative' Kathryn Conrad, The University of Kansas

r. But lets move from 697 to 1603: [After the Flight of the Earls] The former state of things was completely changed. The territorial possessions were confiscated, the people's religion proscribed, the bishops banished, priests persecuted, churches demolished, monasteries made desolate, the land taken from the native proprietors and sold to adventurers [Venture Capitalists] from London, or even from other parts of England and from Scotland—the creed of the conquerors imposed on the Catholics. The natives were told off to Connacht or to another [colony] more remote. Those who remained became hewers of wood and drawers of water. Bourke, Bishop Gallagher Book

CORK HISTORICAL AND ARCHÆOLOGICAL SOCIETY.

Concobair tadh r a t-eapoz Baojalac,
Do crocath a' c-croic i c-chocán na c-caorac;
Ceann Uí Choncobair ari an rpeice
Tranrplant tranrport go Jamaica.

Who would not mourn the soul of generosity,
Pierce Ferriter, the very erudite,
Teige O'Connor, and Bishop Egan
Were hanged from a gallows on Sheep-hill (Fair hill).
Others they transplanted and transported to Jamaica.

Cromwellian Genocide

“The State, in choosing men to serve it, takes no notice of their opinions. If they be willing faithfully to serve it, that satisfies.” — Oliver Cromwell

The Indivisible Island: The History of the Partition of Ireland, Frank Gallagher, 1957 The Flight of the Earls gave the English monarch an opportunity he had long sought. He and his advisers had come to regard colonisation as the only way by which Ireland could really be subjugated. The lands of the chiefs who had fled were looked upon by the Kings Deputy, Sir Arthur Chichester, as admirably suited to a new plantation. Thus there could be introduced into Ireland settlers who would act as a garrison against any future struggle for independence.

I have often said, and written, it is [Forced Starvation] which must consume [the Irish]; our swords and other endeavours work not that speedy effect which is expected for their overthrow. English Viceroy Arthur Chichester writing to Elizabeth I's chief advisor, November 1601

“Keep your faith in God, but keep your powder dry”. — Oliver Cromwell

On This Day: War criminal Oliver Cromwell's Massacre of Drogheda in 1649 County Louth, Never Forget Frances Mulraney Irish Central On September 11, 1649, the County Louth town of Drogheda was the scene of one of the worst massacres to take place on Irish soil, thanks

Oliver Cromwell Drogheda was the first major event in the Cromwellian conquest of Ireland, although it took place during the later years of the Eleven Years' War, the turbulent period of Irish history which began with conflict between the native Irish Catholics and the English/Scottish Protestant Rebels against the English Crown in the 1641 Rebellion. The English Civil War began as part of this conflict series in 1642 and by the time Cromwell claimed to be Lord-Lieutenant of Ireland in June 1649, English monarch Charles I had been executed by the English Rebel parliament, splitting the English into "Royalists" and "Loyalists" though the Loyalists were the rebels and not loyal in any way. In expectation of Cromwell's arrival, the Royalists held a War Council in Drogheda, where it was decided that the town should be held by a total of 2,550 Royalists and Irish Catholic troops under Arthur Aston, to prevent Cromwell from taking control of all Ireland's eastern ports. Drogheda was also subject to a previous siege during the 1641 Rising, during which a Catholic force under Féilim Ó Néill failed to take the town before being disbanded by English troops. Cromwell ordered the unloyal loyalist troops to storm the town and more than 6,000 men washed through the south walls, slaughtering all resistance, while a cavalry force lay in wait to the north to prevent any escape. Catholic priests and friars were killed as combatants and a group who barricaded themselves in the steeple of St. Peter's Church were burnt alive when Cromwell's troops set fire to the Church. They say 2,000 died in the massacre, including a number who surrendered before the onslaught.

US PRESIDENT THEODORE ROOSEVELT "In England, Cromwell stood for religious toleration, so far as he was able....For the majority of the people in England, there was religious liberty ; and for the bulk of the

minority, though there was not complete religious liberty, there was a nearer approach to it than obtained in Continental Europe. In Ireland, on the other hand, the public exercise of the faith of the enormous majority was prohibited, and their religious teachers expelled. There is a popular belief that under Cromwell all Irishmen were expelled from three-fourths of the island, and driven into Connaught, their places being taken by English and Scotch immigrants. While exceedingly cruel, this would have been an understandable policy, and would have resulted in the substitution of one race and one creed for another race and another creed throughout the major part of the island. What was actually done, however, combined cruelty with ultimate inefficiency ; it caused great immediate suffering, while perpetuating exactly the conditions against which it was supposed to provide. The Catholic landholders were, speaking generally, driven into Connaught, and the priests expelled, while the people, laborers, spalpeens, and artisans were left as they were, but of course deprived of all the leadership which could give them a lift upward. In Ulster there had been a considerable substitution of one race for the other, among the actual tillers and occupiers of the soil. Under Cromwell, the change elsewhere consisted in the bringing in of alien landlords. In other words, to the already existing antagonism of race, creed, and speech, was added the antagonism of caste. The property-holder, the landlord, the man of means, was an Englishman by race and speech, and a Protestant by faith ; while the mass of the laborers roundabout him were Catholic Celts who spoke Erse. Ultra admirers of Cromwell and the Puritans have actually spoken as if this plan, provided only that it had been allowed to work long enough, would have produced a Puritan Ireland. There was never the remotest chance of its producing such an effect. The mass of the Irish, when all their native teachers were removed, did gradually tend to adopt English as their

tongue, but their devotion to their own faith, and their hatred of English rule, were merely intensified ; while the course of the governing race was such as absolutely to insure the land troubles which have riven Ireland up to the present day. ... the great central fact remains that his Irish policy was one of bitter oppression, and that the abhorrence with which the Irish, to this day, speak of "the curse o'Crummle," is historically justifiable "Inspired by the news of the revolt in Scotland and the troubles in England, the Irish had risen against their hereditary oppressors. It was the revolt of a race which rose to avenge wrongs as bitter as ever one people inflicted upon another; and it was inevitable that it should be accompanied by appalling outrages in certain places. It was on these outrages that the English fixed their eyes, naturally ignoring the generations of English evil-doing which had brought them about. A furious cry for revenge arose. Every Puritan, from Oliver Cromwell down, regarded the massacres as a fresh proof that Roman Catholics ought to be treated, not as professors of another Christian creed, but as cruel public enemies..

US President Theodore Roosevelt, Cromwell It was to the reconquest of Ireland that the Commonwealth first addressed itself, and naturally Cromwell was chosen for the work. He was given the rank of Lieutenant General ; but before he started he had to deal with dangerous mutinies and uprisings in the army. The religious sectaries and political levellers, who had given to the army the fiery zeal that made it irresistible by Parliament or King, English Royalists or Scotch Covenanters, had also been infected with a spirit peculiarly liable to catch flame from such agitations as were going on roundabout. Here and there, in regiment after regiment, were sudden upliftings of the

banner of revolt in the name of every kind of human freedom, and often of some fierce religious doctrine quite incompatible with human freedom. Cromwell acted with his usual terrible energy, scattered the mutineers, shot the ringleaders, and reduced army and kingdom alike to obedience and order. Then he made ready for the invasion of Ireland. The predominant motives for the various mutinies in the army, offer sufficient proof of its utter unlikeness to any other army. ... Matters in Ireland were in a perfect welter of confusion. Eight years had elapsed since the original rising of the native Irish. A murderous and butcherly warfare had been carried on throughout these years, but not along the lines of original division. On the contrary, when Cromwell landed, there had been a complete shifting of the parties to the contest, every faction having in turn fought every other faction, and, more extraordinary still, having at some time or other joined its religious foes in attacking a rival faction of its own creed. The original rising was in Ulster, and was aimed at the English and Scotch settlers who had been planted under James in the lands from which the Irish had been evicted. These " plantations " under James, not to speak of the scourge of Wentworth under Charles, were on a par with the whole conduct of the English toward Ireland for generations, and gave as ample a justification for the uprising as in the Netherlands the Spaniards had given the Dutch. From the standpoint of the Irish, the war was simply the most righteous of wars for hearthstone, for Church, and for country. This first uprising was one of Celtic Catholics. In the Pale and elsewhere, here and there throughout Ireland, were large numbers of Old-English Catholics; these, unlike the Celts, did not wish separation from England, but did wish complete religious liberty for themselves, and, if possible, Catholic supremacy. The Episcopalian and Royalist English throughout Ireland, under the lead of the Earl of Ormond, favored the King. The

Puritan oligarchy of Dublin favored the Parliament, and were in touch with the Scotch Presbyterians of Ulster. The rising began to spread from Ulster southward. The Catholics of the Pale were at first loyal to the King, but the Protestant leaders, in striking back at the insurgents, harried friend and foe alike, until the Pale joined with Ulster. After this, all Ireland revolted. Only a few fortified and garrisoned towns were held for the English. Violent alterations of policy and of fortune followed. Under the lead of the Roman Catholic clergy the revolt was consolidated. Unswerving loyalty to the King was proclaimed, war was denounced against the Puritans, and the re-establishment of Roman Catholicism as the State religion of Ireland was demanded.

On the Puritan side the lords justices in Dublin nominally acknowledged the King's authority, but really stood for the Parliament and hampered Ormond, who, while a staunch Protestant, was an ardent Royalist. Ormond gained one or two victories over the insurgents in spite of the way in which the lords justices interfered with him. Charles created him marquis, and he took command of the English interest, drove out the lords justices, and concluded a truce for one year with the Catholic party, in September, 1643. They gave Charles a free contribution of,30,000, and sent over some Irish troops to aid Montrose and the other Royalist leaders in Scotland, besides setting Ormond free to transfer part of his forces to the King in England. But Munro and the Ulster Scotch refused to recognize the armistice, took the Covenant, and declared against the King ; while, in the south, certain Protestant sea-coast towns, under the lead of Lord Inchiquin [The O Briens]. ... Baron Inchiquin, with remainder to his male heirs followed suit and acknowledged the Parliament. Months of tortuous negotiations followed, King Charles showing the same

readiness in promise, and utter indifference in performance, while dealing with the Irish as while dealing with the English. The treachery of the King was made manifest by the discovery of his secret treaty with the Irish, when Sligo was captured.

Meanwhile, the Papal nuncio, an Italian, had arrived, and exhorted the Irish to refuse any peace with the King except on the basis of the complete reinstatement of the Catholic Church. He roused what would now be called the ultramontanes against the moderate Catholic party which was acting with Ormond. Their wrangles caused a fatal delay, for by the time the moderates triumphed the King had been made a prisoner. Their treaty of peace with the King was not signed till September, 1645, and amounted to nothing, for the adherents of the Parliament rejected it on the one side, and the extreme Catholic party, the utterly intolerant and fanatical Catholics, under the nuncio, refused to be bound by it on the other. In the north the Irish were led by Owen O Neil, a member of the great Ulster house of that name, and under him they had beaten Munro and the Scotch. He now hurried to the support of the nuncio. The moderate Catholic leaders and Ormond fled to Dublin at his approach, and he was joined, after some hesitation, by Preston, the leader of the Irish forces in the south. In 1647, Ormond, at his wits end, handed over Dublin to the agents of the Parliament, and joined the Royalist refugees in France. This for a moment eliminated the Royalists, and left the party of the nuncio, the party of the bigots and intolerant extremists, supreme among the Irish..."

“Although Cromwell spent only nine months in Ireland, his followers were no less brutal and unmerciful than he was.” THE DOMINICANS OF ROSCOMMON Luke Taheny O.P. Saint Mary's Priory Tallaght

The Murder Machine by Pádraic H. Pearse I have spent the greater part of my life in immediate contemplation of the most grotesque and horrible of the English inventions for the debasement of Ireland. I mean their education system... When one uses the term education system as the name of the system of schools, colleges, universities, and what not which the English have established in Ireland, one uses it as a convenient label, just as one uses the term government as a convenient label for the system of administration by police which obtains in Ireland instead of [law]....

King Billy and Brigadiers are Not Volunteers Wild Goose Genocide

Hugh O Connor Tuscon

Métis Canada

Sullivan Expedition

San Patricios as indicative

Fenian Brigadiers on Both sides US Civil War

Limerick, its history and antiquities by Maurice Ó Lenihan ...to the ceaseless persecutions which continued to rage after the success of King William, and the passionate vehemence of the dominant faction, which could only satiate its vengeance by depriving the Catholics of every shred of political power and social position, in violation of solemn treaties, and against the dictates of reason and of justice.

le Antaine Ó Raifteirí (1784-1835)

A Dhonncha Brúin 's deas do chraithfinn lámh leat Agus ní le grá duit
ach le fonn do ghabháil Cheanglóinn suas thú le rópa cnáibe Agus
chuirfinn mo "Spír" i do bholg mór.

O, Dennis Browne I'd happily shake your hand And not for love of
you, but a desire to capture you I would tie you up with a hempen
rope And I'd put my spear in your big belly.

Mar is iomaí buachaill maith chuir tú thar sáile Thiocfas anall fíis is

cúnamh leo Faoi chultaibh dearga agus hataí lása 'S beidh an droma Francach a' seinm leo!

For 'tis many a good lad you sent abroad Whose return is envisioned along with help Wearing red uniforms and lace (trimmed) hats And the French drums playing for them!

Stair na hÉireann 1691 – TREATY OF LIMERICK IS SIGNED, ENDING THE WILLIAMITE WAR IN IRELAND; THE TREATY ALLOWS EVACUATION [Deportation and sale as Brigadiers?] OF THE IRISH ARMY TO FRANCE AND PROMISES TOLERANCE OF IRISH CATHOLICS. Treaty of Limerick is signed ending the Williamite war between the Jacobites and the supporters of William of Orange. The Treaty, was signed on a stone in the sight of both armies at the Clare end of Thomond Bridge on the 3rd of October 1691... ..The Treaty stone of Limerick has rested on a plinth since 1865, at the Clare end of Thomond Bridge. The pedestal was erected in May 1865 by John Rickard Tinslay, mayor of the city. This treaty had twenty-nine articles, which were agreed upon between Lieutenant-General Ginkle, Commander-in-Chief of the English army, and the Lieutenant-Generals D'Usson and de Tessé, Commanders-in-Chief of the Irish army. The articles were signed by D'Usson, Le Chevalier de Tesse, Latour Montfort, Patrick Sarsfield (Earl of Lucan), Colonel Nicholas Purcell of Loughmoe, Mark Talbot, and Piers, Viscount Galmoy. It has been said that "the ink was not dry on the Treaty" before the English broke it

<https://stairnaheireann.net/2022/10/03/otd-in-1691-treaty-of-limerick-is-signed-ending-thewilliamite-war-in-ireland-the-treaty-allows-evacuation-of-the-irish-army-to-france-and-promisestolerance-of-irish-catholics-5/>

The Irish Experience in the [Settler Colonials of Turtle Island] Civil War
28thmass.org Adapted in part from Lawrence F. Kohl's introduction to
The Irish Brigade and Its Campaigns by D.P. Conyngham, originally
published in 1867 and now reprinted in a fascimile edition by
Fordham University Press. "(The Irish Brigade was) perhaps the best
known of any brigade organization, it having made an unusual
reputation for dash and gallantry. The remarkable precision of its
evolutions under fire, its desperate attack on the impregnable wall at
Marye's Heights; its never failing promptness on every field; and its
long continuous service, made for it a name inseparable from the
history of the war..." -William F. Fox

The Penal Laws

"Many and sharp the num'rous ills Inwoven with our frame! More pointed still we make ourselves, Regret, remorse, and shame! And man, whose heav'n-erected face The smiles of love adorn, - Man's inhumanity to man Makes countless thousands mourn! Robert Burns, Man Was Made To Mourn: A Dirge, 1784

James Connolly: "During the closing years of the seventeenth century, all the eighteenth, and the greater part of the nineteenth, the Irish people were the lowest helots in Europe, socially and politically. The Irish peasant, reduced from the position of a free clansman owning his tribeland and controlling its administration in common with his fellows, was a mere tenant-at-will subject to eviction, dishonour and outrage at the hands of an irresponsible private proprietor. Politically he was non-existent, legally [s]he held no rights, intellectually he sank under the weight of his social abasement, and surrendered to the downward drag of his poverty. He had been conquered, and he suffered all the terrible consequences of defeat at the hands of a ruling class and nation who have always acted upon the old Roman maxim of 'Woe to the vanquished'. James Connolly, *The ReConquest of Ireland*, Chapter 6, First published 1915, checked against the edition published by New Books, Dublin 1972. Transcribed and marked up by Eide O'Callaghan for the Marxists' Internet Archive

Hidden Ireland of the Gaels Daniel Corkery from *Hidden Ireland: A Study of Gaelic Munster in the Eighteenth Century To that Hidden Ireland of the Gaels*, then, we turn our faces...To reach it one must,

leaving the cities and towns behind, venture among the bogs and hills, far into the mountains even where the native Irish, as the pamphleteers and politicians love to call them, still lurked. " The savage old Irish," Swift named them ; and Berkeley wrote of them as growing up "in a cynical content in dirt and beggary to a degree beyond any other people in Christendom." So far down in the depths were they that to the law of the land, though three times more numerous than all the others, they had no existence at all! In times of peace even, they were referred to as "Domestic Enemies." "The phrase 'common enemy' was, in the early part of the eighteenth century, the habitual term by which the Irish Parliament described the great majority of the Irish people." And elsewhere Swift wrote (1720) : " Whoever travels through this country and observes the face of nature, or the faces and habits and dwellings of the natives, would hardly think himself in a land where either law, religion, or common humanity was professed."...Madden spoke of all Ireland as a " paralytic body where one half of it is dead or just dragged about by the other," which perhaps is the unforgettable phrase. The Hidden Ireland, then, the land that lies before us, is the dead half of that stricken body...The Hidden Ireland was in a sense contemninous with Ireland itself, bounded only by the same four seas. Even the children of the Cromwellians who themselves, hardly fifty years before, had come to live in it, could not now speak English.... ... Irish Ireland had, by the eighteenth century, become purely a peasant nation. Indeed not only did it lie beyond the walls of cities and towns, but its strongholds lay far away beyond all the fat lands, beyond the mountain ranges that hemmed them in. History had seen to that: the rich lands had been grabbed from the Gaels centuries before by successive swarms of land pirates who, in a phrase written by one of themselves (An Elizabethan Brown of Kerry) "measured law by lust,

and conscience by commodity." In the softer valleys those land pirates had built their houses, and Irish Ireland withered in the alien spirit that breathed from them. ..the remains of this Gaelic Ireland only in places where there have been no such alien houses for hundreds of years.... ..It is only weakness to sentimentalise away the filth, the degradation, the recklessness that go with hardship, starvation, and tyranny, when these are continued from generation to generation. If we would realise both the staunchness of the martyr and the blossom-white beauty of his faith, we must understand the rigour of the trial that tested him... ..[O]ne cannot but think that Dr. Sigerson is justified in writing: "For a time, Anti-Christ ruled in Ireland. Cromwellian cruelty looks mild...when compared with the Penal Code."

8 <http://www.rootsweb.ancestry.com/~irlker/penallaws.html> Penal Laws "In 1695 harsh penal laws were enforced, known as the 'popery code': [Irish] were prohibited from buying land, bringing their children up as [Gael], and from entering the forces or the law. [Irish] could no longer run for elected office, purchase land, or own property (such as horses) valued at more than 5 pounds. In the early years of the 18th century the ruling Protestants in Ireland [Conquistadors] passed these laws designed to strip the "backwards" [culturally Irish] population of remaining land, positions of influence and civil rights. By 1778 Irish would own a meager 5% of Irish land [[though ownership of land is a foreign notion]. Furthermore, the [Irish] educational system was outlawed and priests who did not conform to the laws could be branded on the face or castrated. As a result, much of Catholic church services and education and record keeping was forced underground, to operate only under extreme secrecy. The

religion and culture were kept alive by secret open-air masses and illegal outdoor schools, known as 'hedge' schools. All Irish culture, music and education was banned. By the time of the census of 1841 the Irish were impoverished, landless and leaderless by the eve of the [Greater Potato Genocide An Gorta Mór]...Adapted from The Story of the Irish Race: A Popular History of Ireland Seumas MacManus, 1867-1960 [We were forbidden from keeping familial and cultural records.] The Irish [were] forbidden the exercise of [our] religion[s]. [We were] forbidden to receive education. [We were] forbidden to enter a profession. [We were] forbidden to hold public office. [We were] forbidden to engage in trade or commerce. [We were] forbidden to live in a corporate town or within five miles thereof. [We were] forbidden to own a horse of greater value than five pounds. [We were] forbidden to own land. [We were] forbidden to lease land. [We were] forbidden to accept a mortgage on land in security for a loan. [We were] forbidden to vote. [We were] forbidden to keep any arms for [our] protection. [We were] forbidden to hold a life annuity. [We were] forbidden to buy land from a [colonist]. [We were] forbidden to receive a gift of land from a [colonist]. [We were] forbidden to inherit land from a [colonist]. [We were] forbidden to inherit anything from a [colonist]. [We were] forbidden to rent any land that was worth more than 30 shillings a year. [We were] forbidden to reap from his land any profit exceeding a third of the rent. [We] could not be guardian to a child. [We] could not, when dying, leave his infant children under [Irish] guardianship. [We] could not attend {Irish} worship. [We] were compelled by law to attend Protestant worship. [We] could not [ourselves educate our children]. [We] could not send his child to a [Irish] teacher. [We] could not employ a [Irish] teacher to come to his child. [We] could not send [our children] abroad to receive education

+++ 7.001 English Statute 1 Ann c.26 (1702): An Act for the Relief of the Protestant Purchasers of the forfeited Estates in Ireland Sec. 7: To the end that none of the aforesaid purchased forfeited estates may ever descend to any Papist but shall remain to be held and enjoyed by Protestants for the strengthening of the English interest and Protestant religion, if any person educated in the popish religion, or professing the same, and being under the age of 18, shall not, within 6 months of attaining the age of 18, take the oaths of allegiance and supremacy, and the declaration against transubstantiation in the courts of Chancery or Kings-bench in England or Ireland, or in the quartersessions where such person shall reside, and continue to be a protestants, such person in respect of himself only, and not his heirs or posterity, shall be disabled to take by decent, ,devise, or limitation, any of the forfeited estates purchased in Ireland, and during the life of such person, or until he shall take the oaths etc., the protestant next of kin shall enjoy the premises. 2Ann c.6 (1703): An Act to prevent the further Growth of Popery Sec. 15. No person shall benefit from this act as a protestant unless he shall conform to the Church of Ireland as by law established, and subscribe to the declaration against transubstantiation and the oath of abjuration. +++ 6 Geo I c.6 (1719): An Act to prevent Delays in Writs of Error, and for the further Amendments of the Law Sec. 16. Whereas some doubt hath arisen whether the children of popish parents who by the permission of their parents have been bred protestants are to be reckoned as protestants, or converts, all children of popish parents who have been brought up in the protestant religion from the age of 12 and have received the Lord's Supper in the Church of Ireland by Law established, shall be deemed protestants and enjoy all the rights and privileges of

protestants.. + + + 1 Geo II c.20 (1727): An Act for Regulating the Admissions of Barristers at Law, ... Sec. 5. If any protestant permit his children under the age of 14 years to be educated in the popish religion, such protestant shall be subject to all the disabilities of papists.

Aoghán Ó Rathaille
Atá mo chóraid gan fuithin 's mo chuingir gan féar,
gan fás, Atá anshógh ar mo mhuirear,
Is a n-uillinn gan éadach slán;
Atá an tóir ar mo mhullach, Go minic o Thighearna an stáit,
Atá mo bhróga-sa briste, Is gan pinginn dá bhfiacha im láimh.
My cattle are shelterless, My team, unfed, thrive ill,
In misery my people dwell, Their elbows through their clothes,
A price is on my head At the landlord's will;
My shoes are tattered, And no wherewithal to make them good

"The system of private capitalist property in Ireland, as in other countries, has given birth to the law of primogeniture under which the eldest son usurps the ownership of all property to the exclusion of the females of the family. Rooted in a property system founded upon force, this iniquitous law was unknown to the older social system of ancient Erin, and, in its actual workings out in modern Erin, it has been and is responsible for the moral murder of countless virtuous Irish maidens." — James Connolly, *The Re-Conquest of Ireland*, Chapter 6, Woman

[E]ach generation should pay to its successors the debt it owes to its forerunners; that thus, by spending itself for the benefit of its children, the human race ensures the progressive development of all.

St. James Ó Connolly

“Beating The English Language Into The Irish, Quite Literally An Sionnach Fionn ..Up to the late 1970s corporal punishment was part of the disciplinary procedures for many schools across the country. So yes, some people over the age of forty may have had Irish “beaten” into them. But they also had English, maths, geography and history “beaten” into them too. Those subjects and others were taught through the same methods as Irish. So one can equally say in Ireland: “The English language was beaten into us!” Except that in this case the claim is literally true. Put aside the determining historical factors of foreign invasion and occupation, colonisation and annexation. Gloss over, for one moment, the effects of externally imposed ethnocide and linguicide. Let us focus instead on the school system alone, as introduced into Ireland by the British authorities in the early 19th century. The primary – and avowed – purpose of the National Education Act of 1831 was to make good English children of bad Irish children, and one of the primary mechanisms of that forced conversion was the removal of their native language. By stripping the younger generation of their identity Britain’s colonial rule on this island nation could be made more effective – and enduring – than anything achieved through fire and sword, plantation and displacement. Consequently the sole and only language of education in the National Schools was English. The infamous bata scóir or “tally stick” However, the British did not act alone in this grand scheme of linguistic homicide. The Roman Catholic Church, and in truth, some parents, willingly cooperated with the foreign authorities in Dublin and London, each for their own reasons. The church hierarchy in the 1800s (and much, much later) saw Ireland as a backdoor to the United

Kingdom and its empire; a Catholic salient in the Protestant bastion which could be used to bring England back into harmony with Rome. The indigenous language and culture of the Irish was an impediment to that great task which needed to be overcome. The [People] on the other hand saw English as the language of government, of law and order, of food on the table and a roof over one's head. To speak English was to become English. It was to gain acceptance as a master not as a figurative slave. For the same reasons that Roman Catholics converted to the Protestant faiths in the [Greater Potato Genocide] of 1845-52, to simply survive, so too did the native Irish slowly and forcibly abandon their nationality as it had been known for millennia. That is when the beatings took place in the schools in Ireland. Throughout the 19th century and into the early 20th, school children were forbidden to speak in their mother tongue. If caught speaking Irish, reported by the teachers or informed on by fellow pupils, they would have a stick hung around their neck, the feared bata scóir or "tally stick", into which notches were carved every time they were discovered to be speaking the forbidden language. At the end of the day or the week they were beaten in accordance with the number of notches on the tally stick, by the staff or by their parents. In some cases the local priest or Protestant minister would be informed so that the family could be privately or publicly chastised. And the beatings were horrific. Whip-like canes or knotted ropes were used as the child was held down by one or more adults depending on their age or willingness to fight back. In the case of the schools these punishments were often carried out in front of their classmates as an example to others. So don't talk to me of the Irish language being beaten into the people of Ireland when the English language was tortured into us by an alien church and state!"

The Battle of Vinegar Hill in Éireann go bragh and the Second Battle of
Vinegar Hill in Australia

Pemulwy Alliance, Pemulwys head, Ardal O Hanlon Tomb Raider

Rockites, Buachaillí bán, agrarian rebellion

My Name is Sean McDonough, Paddy McHugh

Holocaust na nGael

Author Richard Cumberland, who, in spite of the courtly compliments of his polished Memoirs, could be racy and significant enough in his conversation, once characterised in my presence a countryman of yours as 'a talking potato.' The race of talking potatoes is not extinct.' ... Benjamin Disraeli to Mr. Spring Rice (afterwards Lord Monteagle), Chancellor of the Exchequer in January 28, 1836.

Terrytalism spelling

Highland clearances

An Gorta Mor

Lowland clearances

My Name is Paddy McHugh erasure

"Grosse Isle— May 31 [1847]— Fourteen days since I penned a line in this sorrowful record, I wished I had not lived to pen another. God's will be done but oh, it is so hard to say it. Yet I ask myself, what right have I to repine? Greivous as has been my loss, what is it compared to many of those around me, whose quiet submission rebukes my selfish sorrow...[tells how his wife Aileen fell sick]... Why recall the dreadful nights and days that followed? What profit to tell of the pain in my breast, the raging fever, the delerium, the agonizing grasping for breath- the end? The fourth day, with bursting heart and throbbing head, I knelt by the corpse of my Aileen. There was not a soul to help. Everybody was too full of their own troubles to able to heed me. The island was now filled with sick emigrants and death was on every side.

I dug her grave, the priest came, I laid her there, I filled it in, I staggered to the shed that had sheltered us. I fell from sheer exhaustion and remember no more." — Gearóid Mac Aoidhagáin's Journal from aboard a coffin ship was rescued by his uncle and published in *The Summer of Sorrow* (Huntingdon, Quebec, 1895) Peter Berresford Ellis, *Eyewitness to Irish History*, Wiley, 2004, p 174. With a little extra text added from the full account <http://gail25.tripod.com/journal3.htm>

"[Mokyr] ...noted that Ireland was the only country in Europe to experience large-scale outmigration in the first half of the nineteenth century, and that the province of Ulster (where the linen industry was concentrated), was overrepresented in the emigrant flow. Thus, 'Ireland industrialized, but unfortunately for the Irish, its industrialization took place outside its borders: in northwest England, the Scottish Lowlands, and New England.'(15) — *The Irish, Scottish and Flemish Linen Industries During the Long Eighteenth Century*, Jane Gray, Department of Sociology and National Institute for Regional and Spatial Analysis National University of Ireland, Maynooth, *The European Linen Industry in Historical Perspective*. Pasold Studies in Textile History 13. Oxford: Oxford University Press (2003, pp. 159-186).

CATH MAIGE TUIRED The Second Battle of Mag Tuired Translated by Elizabeth A. Gray ...after Bres had assumed the sovereignty, three Fomorian [chiefs] (Indech mac De Domnann, Elatha mac Delbaith, and Tethra) imposed their tribute upon Ireland-and there was not a smoke from a house in Ireland which was not under their tribute. In addition, the warriors of Ireland were reduced to serving him: Ogma beneath a

bundle of firewood and the Dagda as a rampartbuilder, and he constructed the earthwork around Bres's fort.

Mill Conditions taken from "The Case of the Cabot Mill" By David Vermette from primary source: Mr. A.G. Tenney, Brunswick [Maine] Telegraph, July 30, 1886 The houses are built in close contact; there are no yards; the sheds and privies are near by; the drainage – the sink spouts are running only a few feet or so outside of the houses where all dirty water is poured out – falling on the surface of the ground, some of which drains into the cellar and leaves one of the most prolific sources of disease. The houses have from two to three stories, some of which are divided into eight tenements; the average number of people is about twelve in each tenement (96 to a house); the number of rooms in each is from five to seven; bedrooms are small, many of which have only one window where there are two beds. This will give you an idea of the amount of dirty water and slops that are poured out on the surface, close by the block – leaving the most offensive odor that can exist. These large blocks are accommodated with only four privies – giving about twenty five people for each privy – and those privies are cleaned only once a year, and this is done during this present hot weather of July. These places have overflowed since the month of May. Swine, cows, and hens are kept in the sheds, pig-pens in close connection with wood sheds &c. – giving additional offensive odor. The wells are in the midst of this filth, some of which are not more than twenty feet distant from the sink spout and privies. Sandy soil as it is in this place there is no doubt that some of these wells receive the slops in a few days after their pouring out of doors. The collection of refuse matter in or around the dwelling houses, such as swill, waste of meat, fish and decaying vegetables, dead carcasses

are all present, giving or generating disease germs, affecting the purity of the air; – they should be considered the worst kind of nuisances. Such nuisances one should be compelled to remove or dispose of either by burial, burning or otherwise. Now then, summing up in a few words the above mention will show the favorable condition for any contagious disease to spring up.

Mr. A.G. Tenney, Brunswick [Maine] Telegraph, August 13, 1886 We only wish that the Boston Cabot gentlemen could listen to the biting denunciations of them as notorious (at least in the case under discussion) for their filthy greed, by gentlemen, we can tell them who, as manufacturers, are their equals in experience, perhaps in wealth, but infinitely their superiors in all that goes to make up the true man, regardful of the lives and health of the men and women whom they employ. Some of these manufacturers...are downright wrathful over the reflection cast upon all other manufacturers by the abominable neglect of Cabot company Directors, to remedy a state of things which no man here dares to deny exists.

<http://frenchnorthamerica.blogspot.com/2012/08/the-case-of-cabot-mill-part-1.html>

arie Heaney, Defender of Éire, Over Nine Waves "Who is this upstart," Balor roared..." His wife Ceithlinn of the Crooked Teeth, answered him. "I know well who he [do be] from the description these men give of him, and it is bad news of us. He is our own grandson, the son of our daughter, Eithlinn, and he is known as Lugh of the Long Arm. It has been foretold that he will banish the Fomorians from Ireland for all time, and it will be at his hand that you, Balor, will meet your end!"

Meanwhile Lugh and Nuada had begun to make plans for battle, too, for they knew what Balor would try. Marie Heaney, *Over Nine Waves: A Book of Irish Legends*, Faber and Faber, London

BBC, *The Cultural Impact of the Highland Clearances*, Ross Noble, Last updated 2011-02-17 The weather has also been blamed - a succession of bad harvests and famine demanding a drastic solution. Rising population, putting pressure on land and jobs, also played a part, as did the persuasive, smooth-talking agents of ship-owners who ferried indentured servants to the rapidly expanding United States of America.

His experience with Household Finance had disabused him of any hope that the government would intercede to prevent rich corporations from doing bad things to poor people." — Michael Lewis, *The Big Short: Inside the Doomsday Machine*

This is bad. The prosperity of your people should have been more important to you than your own position. Their blessing would have been better than their curses...What you lost through injustice you shouldn't regain through injustice!" Marie Heaney, *Over Nine Waves: A Book of Irish Legends*, Faber and Faber, London

"[People] starve in the midst of plenty, as literally as if dungeon bars separated them from a granary. When distress has been at its height, and our poor have been dying of starvation in our streets, our corn has been going to a foreign market. It is, to our own poor, a forbidden fruit. — Dominic Corrigan, *On Famine and Fever as Causes*

and Effect in Ireland, Dublin, 1846.”

Michael D. Higgins, president of [Occupied] Ireland It is vital to understand the nature of the British imperialist mindset of that time if we are to understand the history of coexisting support for, active resistance to, and, for most, a resigned acceptance of British rule in [Occupied] Ireland. While our nations have been utterly transformed over the past century, I suggest that there are important benefits for all on these islands of engaging with the shadows cast by our shared past.

<https://www.theguardian.com/commentisfree/2021/feb/11/empire-ireland-century-partition-presentbritain-history>

<http://www.mirror.co.uk/news/politics/property-developers-ready-pounce-grenfell-10925961> Property developers are ready to pounce as Grenfell residents are 'decanted' from their homes and community James O'Brien, Daily Mirror, 4 Lúnasa 2017 It's a scandal that ordinary people are effectively being deported from their home communities with no chance of return to make way for more investment opportunities The word they use is “decanting”. I'd heard it applied to port before, but never to people. It's not the most profound lesson I learned while covering the Grenfell Tower tragedy – that would be the contempt a certain type of politician has for the people they are supposed to represent – but it's been among the most unsettling. Simply put, when a council in cahoots with a property developer wants to “redevelop” an area currently containing social housing, and ex-council houses purchased by residents, the first obstacle they need to negotiate is a human one. People have a habit of living in the homes they rent and own and you can't replace those homes with more expensive properties unless you get the people out. This is what

they call "decanting".

Festival Customs "On St Martins day every mill is closed in honour of St Martin because he was killed in a mill. On this day also the woman of the house kills some kind of a fowl and spills the blood of it at each door in the farmyard and at each door in the kitchen. This is celebrated every year by the people in the country in honour of St Martin. ...On May eve a May bush is cut by some person in the house and put some place near the kitchen door. It is covered all over with flowers and egg-shells. This is done in a great many houses in the country each year. A great many old customs are dying out now.⁶⁵⁵
— Thomas Keeffe to Lawrence Fogarty, Ballykeen, Co. Carlow

"The 1841 census of Ireland revealed a population of 10,897,449. This figure includes the correction factor established by that year's official partial recount. When, between 1779 and 1841, the U.S. population increased by 640 percent, and England's is estimated to have increased, despite massive emigration to its colonies, by 100 percent, it is generally accepted that Ireland's population increase was 172% The average annual component of this 172% increase is x in the formula $(1 + x)^{62} = 1 + 172\%$; thus 0.0163, or 1.63%. Accepting that this 1.63% rate of annual population increase continued until mid-1846 (one human gestation after the late-1845 beginning of removal of Ireland's food), the 1846 population was 11,815,011. Assuming that rate continued, the population in 1851, absent the starvation, would have been approximately 12,809,841. However; the 1851 census recorded a population of 6,552,385; thus there was a "disappearance" of 6,257,456. This population-loss figure of 6,257,456 is scarcely susceptible to significant challenge, being derived directly from the

British government's own censuses for Ireland. It is reasonable to assume that the rigor established in the recount of 1841 became the standard for the 1851 census; so that any residual undercount would be systemic, affecting 1841 and 1851 proportionately (and, if known, would increase the murder total). These 6,257,456 include roughly 1,000,000 who successfully fled into exile and another 100,000 unborn between 1846 and 1851 due to malnutrition-induced infertility. Of the 100,000 who fled to Canada in 1847, only 60,000 were still alive one month after landing. Among the 40,000 dead was Henry Ford's father's mother who died en route from Cork or in quarantine on Quebec's Grosse Ile. Thus; though from 1845 through 1850, 6,257,456 "disappeared," the number murdered is approximately 1.1 million fewer; i.e., 5.16 millions. Consequently; if Britain's census figures for Ireland are correct the British government murdered approximately 5.16 million Irish men, women and children; making it the Irish Holocaust." Chris Fogarty
<http://www.irishholocaust.org/tollofholocaust>

"The judgement of God sent the calamity to teach the Irish a lesson, that calamity must not be too much mitigated. ...The real evil with which we have to contend is not the physical evil of the Famine, but the moral evil of the selfish, perverse and turbulent character of the people." — Charles Trevelyan, head of administration for "famine" relief

Hidetaka Hirota, The stories of Irish deportees from the US in 1800s
The Irish Times 24 Aibreán 2017 Mary Williams gave birth to Bridget in Massachusetts, shortly after landing in New York in 1855. Becoming destitute, the mother and the daughter entered a public almshouse in

Massachusetts. In May of the year, discovering Mary's Irish-born status, Massachusetts officials forcibly sent her to Liverpool with Bridget, who was a nativeborn US citizen. This deportation was doubly illegal. While Massachusetts law limited overseas banishment to noncitizens, it required the officials to obtain a court warrant for removal. Massachusetts officials almost kidnapped Mary and Bridget Williams from the almshouse without such warrant and shipped them away.

In 1855, Henry Gardner the Know-Nothing governor of Massachusetts, called the Irish who were gathering in throngs, "a horde of foreign barbarians."

Men of Massachusetts: Bay State Contributors to American Society By August C. Bolino, professor emeritus, The Catholic University of America, p. 91

The Famine Year (The Stricken Land) By Speranza Lady Jane Francesca Wilde, née Elgee (1821-1896), born in Wexford of middle class protestant stock. Mother of Oscar Wilde. Wrote under the pseudonym Speranza and contributed an article to the Nation which caused it to be shut down and for which publisher Charles Gavan Duffy was jailed for sedition.

Weary men, what reap ye? – Golden corn for the stranger. What sow ye? – human corpses that wait for the avenger. Fainting forms, hunger-stricken, what see you in the offing? Stately ships to bear our

food away, amid the stranger's scoffing. There's a proud array of soldiers – what do they round your door? They guard our masters' granaries from the thin hands of the poor. Pale mothers, wherefore weeping -would to God that we were dead; Our children swoon before us, and we cannot give them bread.

Little children, tears are strange upon your infant faces, God meant you but to smile within your mother's soft embraces. Oh! we know not what is smiling, and we know not what is dying; We're hungry, very hungry, and we cannot stop our crying. And some of us grow cold and white – we know not what it means; But, as they lie beside us, we tremble in our dreams. There's a gaunt crowd on the highway – are ye come to pray to man, With hollow eyes that cannot weep, and for words your faces wan?

No; the blood is dead within our veins – we care not now for life; Let us die hid in the ditches, far from children and from wife; We cannot stay and listen to their raving, famished cries – Bread! Bread! Bread! and none to still their agonies. We left our infants playing with their dead mother's hand: We left our maidens maddened by the fever's scorching brand: Better, maiden, thou wert strangled in thy own dark-twisted tresses – Better, infant, thou wert smothered in thy mother's first caresses.

We are fainting in our misery, but God will hear our groan: Yet, if fellow – men desert us, will He hearken from His Throne? Accursed are we in our own land, yet toil we still and toil; But the stranger reaps our harvest – the alien owns our soil. O Christ! how have we sinned,

that on our native plains We perish houseless, naked, starved, with
branded brow, like Cain's? Dying, dying wearily, with a torture sure
and slow – Dying, as a dog would die, by the wayside as we go.

One by one they're falling round us, their pale faces to the sky; We've
no strength left to dig them graves – there let them lie. The wild bird,
if he's stricken, is mourned by the others, But we – we die in a
Christian land – we die amid our brothers, In the land which God has
given, like a wild beast in his cave, Without a tear, a prayer, a shroud,
a coffin or a grave. Ha! but think ye the contortions on each livid face
ye see, Will not be read on judgement – day by eyes of Deity?

We are wretches, famished, scorned, human tools to build your pride,
But God will take vengeance for the souls for whom Christ died. Now
is your hour of pleasure – bask ye in the world's caresses; But our
whitening bones against ye will rise as witnesses, From the cabins and
the ditches, in their charred, uncoffin'd masses, For the Angel of the
Trumpet will know them as he passes. A ghastly, spectral army, before
the great God we'll stand,

And arraign ye as our murderers, the spoilers of our land.

THE AVENGER. By J.J. Callanan

Dá bfeacin se'n la sin bo seásta bfeic m'intin

O ! Heavens, if that long-wish'd-for morning I spied, As high as three

chiefs I'd leap up in my pride ; With transport I'd laugh, and my shout
should arise, As the fires from each mountain blazed bright to the
skies.

The Avenger shall lead us right on to the foe ; Our horns should
sound out, and our trumpets should blow ; Ten thousand huzzas
should ascend to high heaven, When our Prince was restored, and our
fetters were riven.

O ! Chieftains of Ulster, when will you come forth, And send your
strong cry to the winds of the north the wrongs of a King call aloud
for your steel, Red stars of the battle— O'Donnel, O'Neal !

Bright house of O'Connor, high offspring of kings, Up, up, like, the
eagle, when heavenward he springs ! O, break ye once more from the
Saxon's strong rule, Lost race of Mac Murchad, O'Byrne, and O'Toole !

Momonia of Druids,—green dwelling of song! — Where, where are
thy minstrels why sleep they so long ? Does no bard live to wake, as
they oft did before, M'Carthy,—O'Brien,— O'Sullivan More

O come from your hills, like the wares to the shore, When the storm-
girded headlands are mad with the roar ! Ten thousand hurras shall
ascend to high heaven, When our Prince is restor'd and our fetters are
riven.

Pitchcapping and Other Tortures

Imcallam in da Thurad, The Colloquy of the Two Sages, from the Book of Leinster, translated by Whitley Stokes SAID FERCHERTNE 19. A question, O instructing lad, whence hast thou come? NÉDE ANSWERED 20. [Ní hansa] Not hard.. From the heel of a sage, 21. from a confluence of wisdom, 22. from perfections of goodness, 23. from brightness of sunrise, 24. from the hazels of poetic art, 25. from circuits of splendour, 26. out of which they measure truth according to excellences, 27. in which righteousness is taught, 28. in which falsehood sets, 29. in which colours are seen, 30. in which poems are freshened.⁷⁵

<http://www.maryjones.us/ctexts/colloquy.html>

...Cliodna changed Aoivil into a pure white cat. In the cave there are beautiful treasures, which the cat possesses. It is said that when the right owner will come back again to Castle Cor that if he runs short of money, it will be easy for him to enter the cave and he shall get everything he wants. 78 — Baile Uí Ghrádaigh, Ceann Tuirc, Ballygrady South, Co. Cork

Society of United Irishmen member Myles Byrne described pitchcapping in his memoirs: "Flogging, half hanging, picketing, were mild tortures in comparison of the pitch caps that were applied to the heads of those who happened to wear their hair short, called croppies; the head being completely singed, a cap made of strong linen well imbued with boiling pitch was so closely put on that it

could not be taken off without bringing off a part of the skin and flesh from the head : in many instances the tortured victim had one of his ears cut off ..." wikipedia

The Orange riots of 1870 and 1871 New York City killed nearly 70 people, and were fought out between [Anglo-]Irish Protestant [colonizers] and [Gaelic] Catholic immigrants[exiles] ...the matter of the Orange riots in New York [1870]...On the 12 of July, the Orangemen of that city ... paraded the streets with insulting flags and music, to which they added, on entering the Irish quarter, delicate shouts of, 'To hell with the Pope', 'Croppies lie down,' etc.... Life, Poems and Speeches of John Boyle O'Reilly, by James Jeffrey Roche, Introduction by James Cardinal Gibbon, Archbishop of Baltimore, MD.Cassell, NY, 1891

ENGLAND AND IRELAND. The strength of England is, and al-ways has been, material force ; organization ; concentration ; weight of stroke ; selfishness of purpose. Her power has marched through the centuries and the nations like a mail-clad battalion, plowing its way, repellent, unsympathetic, defying criticism, bound on the seizure of its prey, disregarding the opinions of [humankind]. The power that Ireland has exerted through her banished millions, is immaterial, diffused, intellectual, spiritual ; the very opposite to that of England. But it is the power of the steam, as compared to the power of the water. So far the nations represent opposites : One concussion ; the other conversion. One a threat ; the other an argument. One repels ; the other attracts. One makes enemies ; the other makes friends. One wastes its own strength in every effort ; the other increases its power with every exertion. Ireland appeals through her scattered children

and their descendants to the consciences of men. JB O'REILLY

WATCHWORDS

Los San Patricios Hibernophobic Torture

Captured by Charlie O'Brien while filming Saol John Riley, about the Mexican national hero who led the battalion.

<https://ildaite.blogspot.com/2019/08/in-2009-while-filming-saol-john-riley.html?m=1> (Yo Carlota Jacomé Marin, voy a cantarles este cantico en poema de mi propia inspiración, letra y música de los irlandeses del batallón san patricio) Les canto con sentimiento este canto que yo inicio, de esta terrible tragedia del batallón San Patricio, eran hombres muy valientes pero de buen corazón, por defender sus derechos y por defender sus gentes

Carlota Jacomé fue la autora de este cantico, que fue poema y fue poesía.)" Carlota Jacomé, will sing this song of my own inspiration, words and music, concerning the Irish of the San Patricio Battalion. This song that I have begun, I sing with emotion, it concerns the terrible tragedy of the San Patricios Battalion. They were valiant men of pure heart, to defend their rights and their people they joined the battalion, They took away their means of living in Ireland, Because of that they had to leave, They came as immigrants among the Americans they soon came to the Federal District of Mexico along with a cause they had come to hate, They had many battles because they were men of morals, one of those was in the city of Monterrey, they excelled in all the battles they were part of, they had another battle in the city of Saltillo, Of the few that I know, that I have in my list, they fought again in the battle of Buena Vista. when I start to think I bring it to mind and remember they had another battle with the men of Santa Ana in the village of Cerro Gordo.

A date that will never be forgotten, I will always keep it in my mind the tenth of September in the 19th century in the year of 47. They fought in Churubusco also at Chapultepec with some Mexicans also at the square of San Ángel. Without cowardice, although they lost their lives, they fought with their skill, valor and bravery. In San Jacinto square there they were sacrificed, these Americans without conscience and without feeling they hung them, The pain goes right to my heart upon my soul, what bad luck these 50 immigrants had from the land of Ireland. We will always remember them and keep them in our history, we will never forget, that God may keep them with him in his glory. "Since I am not educated I know nothing of geography, to my creator I recommend and I tell him with a guarantee, Carlota Jacomé was the author of this ditty, which is both a poem and poetry.

Australian Female Factories and Genocide Orphans

Ordinance Survey, Volunteer Militias, Cholera, Insurrection Acts

BRIAN FRIEL'S "language of theater" has been said to address "deepening ironies and contradictions of our age". Clearly, ironies of language are evident in his play *Translations*-first performed twenty years ago by Friel and Stephen Rea's newly formed Field Day Theatre Company which is itself a riddle of translation. On stage, the Irish members of a local hedge school regularly deliver phrases in Latin and Greek, the translations of which are roughly given in succeeding responses through context or paraphrase. Moreover, the audience is meant to understand that a major portion of the dialogue, while spoken and enacted in English, actually occurs in a fourth, unspoken language: Gaelic[partial sic]. This effective absence of the very language often considered central to questions of Irish culture (voiced only in the speaking of place names that the English have come to "standardize" out of the Irish tongue) denotes the near disappearance of Gaelic as a result of English domination. The British had long sought to prevent the Gaelicization of English settlers and to facilitate colonial rule of the "primitive" Irish by requiring use of English. In 1367 the Statutes of Kilkenny barred Gaelic speech from "the Pale" and courts of law. When in 1800 the empire officially subsumed Ireland into its "United Kingdom," as Dean identifies, the "long disputed colony" became "integral to the imperial power. and yet remained a problematic element within it. The inauguration of an Irish national school system in 1833, the year in which *Translations* is set, can therefore be seen to perpetuate a longstanding tradition of cultural suppression in Ireland. One cannot help but note the irony in Lord Stanley's institution of compulsory, state-funded education to be conducted completely in English, thirty-seven years before the British government established such a comprehensive program in England

proper. Furthermore, it was here-not England-that the British began their Ordnance survey of the empire which required the Anglicization of Irish place names. . Discourse on Irish nationalism has considered the impact of and possible responses to this intentional suppression. Movements seeking the "production and recovery of a national literature and [...] revival of the national language" have conflicted with positions such as "Liberator" Daniel O' Connell's that "the old language" was "a barrier to modern progress" . The strands of discourse represented in. Translations echo issues raised by such language debates. Sarah E. Wheaton Colby Quarterly, Volume 37, no.3, September 2001, p.236-246

WIKIPEDIA:As a response to the Plan of Campaign of the mid-1880s the new Chief Secretary for [Occupied] Ireland Arthur [Bloody] Balfour secured the Criminal Law and Procedure (Ireland) Act 1887 or "Perpetual Crimes Act", a Coercion Act aimed at the prevention of boycotting, intimidation, unlawful assembly and the organisation of conspiracies against the payment of agreed rents. The Act resulted in the imprisonment of hundreds of people including over twenty MPs. The act was condemned by the Catholic hierarchy since it was to become a permanent part of the law and did not have to be renewed annually by parliament

DUHALLOW CAVALRY, FORMED MARCH 23RD, 1822. (Counterpart of the original Form to which Members signed their Names.) We, the undersigned gentlemen, residing in or near the Barony of Duhallow,

propose and agree to form a cavalry association for the purpose of preserving the peace of the country, and more particularly putting the Insurrection Act in force. DUHALLOW CALVARY, COUNTY CORK. At a meeting held at Ballyclogh, March 23rd, 1822, W. W. Becher, Esq., in the chair, Resolved— That we form ourselves into a cavalry corps, for the purpose of preserving the peace, and more particularly putting the Insurrection Act in force.

An Blas. Bruce Springsteen may have been Born In The USA - but his [Dúchas is] in Ireland. Independent.ie 27 Bealtaine 2016 Researchers have uncovered The Boss's great-great-great-grandfather was from Co Kildare. And Christy [Ó] Gerrity, from Rathangan, was also known as a hell-raiser and outspoken protester in his glory days. He was arrested and imprisoned in 1823 under the Insurrection Act - which targeted those protesting the social injustice of excessive tithes, rent payments and related evictions....'

The Great Shame, Thomas Keneally, 1998 [So far] ...about thirty unfortunate individuals convicted under the Whiteboy Act, and therefore destined to spend the remainder of their lives in a clime far, far, distant from their native homes – from the land which holds all that is dear to them in the world.' [Galway Free Press 31 Márta 1832]... Everyone had by now discovered that Mitchel's ship had not been wrecked on the passage from Bermuda to Africa, merely blown about the Atlantic and delayed by perverse calms. In september the year before, after The Swift had departed South Africa, Neptune at last arrived in Simon's Bay off Cape Town. In the Atlantic's slack airs, a sargent's wife, a Mrs Nolan of Clare, chatted with Mitchel every day...She told him there were nearly 200 Irish prisoners on the prison deck, many of whom spoke not a word of English...They were the

'[Potato Genocide]-struck Irish of the Special Commission'... Montana Vigilantes, a semi-secret, law-enforcing fraternity, which had strong connections to the ... gentry...were happy to use such historians as a ... [settler colonial] newspaperman... The writing of The Great Shame was an experience akin to being locked in a cupboard with a tyrannosaurus rex....

US President Ronald Regan "I can't think of a place on the planet I would rather claim as my roots more than Ballyporeen, County Tipperary. My great-grandfather left here in a time of stress, seeking to better himself and his family. From what I'm told, we were a poor family. But my ancestors took with them a treasure, an indomitable spirit that was cultivated in the rich soil of this county. And today I come back to you as a descendant of people who are buried here in paupers' graves. Perhaps this is God's way of reminding us that we must always treat every individual, no matter what his or her station in life, with dignity and respect..."

THE LAND ACCURSED. Wherever a principle dies — Nay, principles never die ! But wherever a ruler lies, And a people share the lie ,
Where right is crushed by force, And manhood is stricken dead —
There dwelleth the ancient curse, And the blood on the earth is red JB
O'REILLY WATCHWORDS

Louis Riel, Fíor Uaim

...Let the Canadian people—English, Scotch, Irish and French—judge between these Orange protestations of to-day, that they wanted none of Riel's blood, and their bloodthirsty, seditious and revolutionary cries before the perpetration of the foul deed, that, if Riel was not hung, " the day was not far distant when a call to arms would resound throughout the Dominion." The Montreal Post, the representative organ of the Irish element in the Province of Quebec, edited by Mr. H. J. Cloran

"Because the British keep India in subjection by the sword. Those who talk of winning India's independence by peaceful means do not know the British, I am sure....."— Bankim Chandra Chattopadhyay, Anandamath

LOUIS RIEL'S LETTER TO THE "IRISH WORLD." AN APPEAL FOR JUSTICE 1886? ... the behavior of the English is not singular. Follow those pirates the world over and you will find that everywhere and at all times they adopt the same tactics and operate on the same thievish lines. Ireland, India, the Highlands of Scotland, Australia, and the isles of the Indian Ocean—all these countries are the sad evidences and their native populations are the witnesses of England's land robberies.

RESEARCH ARTICLE / ÉTUDE ORIGINALE "Une pièce d'étoffe que nous aurons à faire": Louis Riel's Utopia: Between Prophecy and Politics The point of departure for this analysis is Riel's treatment of Irish

subjugation to British colonial domination. Riel displayed great personal sympathy for the cause of [his] Irish [cousins] throughout his life, appointing William O'Donoghue, an [Indigenous Momonian] Catholic, as the treasurer of the 1869–70 provisional government (Hamon, 2020: 173). Riel sees in the fate of the [Aboriginal] Irish [Catholics] an instructive lesson for how the Métis [mixed-race Aboriginal Canadienne Irish and French Catholics] may resist Anglo-Canadian colonial tyranny.

Riel begins the section of the Massinahican that concerns the subjection of Ireland by writing that the virtue of the Irish is to never have submitted to Roman rule. Accordingly, the Irish embraced an unblemished Catholicism cleansed of any traces of Roman paganism. Riel does not laud the Irish solely for their Catholic piety. He also draws attention to the ways in which the unadulterated nature of Irish Catholicism fortified the Irish people in their struggles against British colonization over the course of centuries, even as these struggles had produced few concrete successes by Riel's time.

Riel writes: "La force de leurs convictions est devenue [telle] qu'ils ont pu faire une lutte de sept cent ans au gouvernement d'Albion et cette lutte n'a été encouragé par aucun succès" (1985a: 230). According to Riel, there is a political upshot to the Catholic piety of the Irish: it has instilled in them a strong a spirit of resistance against colonial subjugation... There is a strong sense in which the political situation of the Irish that Riel describes in the Massinahican parallels his treatment of the structure of Métis self-government before British

colonization....

Riel's writings ...examined three themes, each of which point toward a critical aspect of Riel's vision... Riel's ...vision is rooted in a profound sense of indignation at the colonization of Métis and First Nations lands, and it strategically wields the images of universalism, solidarity and universal concord contained within the social teachings of the Gospel in order to imagine alternative futures... ...Riel saw the task of constituting the étoffe métisse-canadienne-française as part and parcel of his prophetic mission, he asserts that this task can only be accomplished through protracted political struggle against colonial forces and, having accomplished this, the unification of all peoples and religions in the New World...

...If, as Eve Tuck and Rubén A. Gaztambide-Fernández put it, settler colonialism denotes an investment in settler futurity, according to which the historical and ongoing displacement and eradication of Indigenous peoples are projected to keep apace in the future, then alternative futurities, such as those proposed in Riel's ... Massinahican, can function to pose the question: What can be otherwise on these lands? Although it is the case that some of Riel's proposal for alternatives to... settler colonialism may be uncongenial to contemporary sensibilities, his lifelong mission of envisioning such alternatives remains instructive and can function to disrupt those narratives that see settler colonialism and its attendant political practices and governance structures as necessarily triumphant.'

James Connolly on Reconquest

In all countries, more or less, paupers may be discovered; but an entire nation of paupers is what was never seen until it was shown in Ireland. To explain the social condition of such a country, it would be only necessary to recount its miseries and its sufferings; the history of the poor is the history of Ireland. Gustave de Beaumont, French visitor, 1839

Peter Ó Galligan, 1907 It is not the Ireland of old that we have to-day. But an Ireland of English speech, and English pride, An Ireland without strength, and in misery extreme. An Ireland without Irish, and without love for poetry

THE WOUNDS OF THE LAND OF FODLA Aoghán Ó Rathaille Wicked, alien boars it was that forced us under great oppression ; I beseech the only Son of God to grant relief to the-Gaels

The Miseducation of Pádraig Pearse

"Our ancestors cut a civilisation out of the bogs and meadows while Mr Haughey's [Irish] ancestors were wearing pig skins and living in caves..." — Ian Paisley (Quoted from Moloney and Pollack 1986:382) via Anti-Catholicism in Northern Ireland, 1600– 1998: The Mote and the Beam By J. Brewer, G. Higgins, p 114

from THE KEEN OF MARY. Short Connacht Version.

[note in text: Connacht Passion Keening 38, (short version) taken down by Patrick Pearse, Antoine O'Dochartaigh ,N.T., Falcarragh, Donegal supplied the refrain]

"Do you not know your Son, O Mother ? "

And is that the little Son that I bore three seasons ?

" And is that the little Son Who was born in the stable ? '

' And is that the little Son Who was nursed in Mary's bosom ? "

And is that the hammer that drove the nails through Thee ? '

' And is that the thorny crown that was upon Thy beauteous brows ? "

" And is that the spear to go through Thy fair Side ? "

" Hush, O Mother, and be not sorrowful.

The women for My keening are yet to be born ! "

Dánta Dé, Úna Ní Ógáin, 1928

Note by Patrick Pearse on " The Keening of Mary ": I heard the " Keening of Mary " from a woman of Moycullen in IarConnacht. Her own name was Mary Clancy... It is a very precious thing for the world

that in the homes of Ireland there are still men and women who can shed tears for the sorrows of Christ and His Mother. - Úna Ní Ógáin

The Murder Machine by Holy Martyr St. Pádraic H. Pearse They have planned and established an education system which more wickedly does violence to the elementary human rights of Irish children than would an edict for the general castration of Irish males. The system has aimed at the substitution for men and women of mere Things. It has not been an entire success. There are still a great many thousand men and women in Ireland. But a great many thousand of what, by way, of courtesy, we call men and women, are simply Things. Men and women, however depraved, have kindly human allegiances. But these Things have no allegiance. Like other Things, they are for sale. When one uses the term education system as the name of the system of schools, colleges, universities, and what not which the English have established in Ireland, one uses it as a convenient label, just as one uses the term government as a convenient label for the system of administration by police which obtains in Ireland instead of a government. There is no education system in Ireland. The English have established the simulacrum of an education system. but its object is the precise contrary of the object of an education system. Education should foster; this education is meant to repress.'

Slang and Its Analogues Past and Present: A Dictionary, Historical and Comparative of the Heterodox Speech of All Classes of Society for

More Than Three Hundred Years, Volume 1 By John Stephen Farmer, London, 1890, p273 BOG-TROTTER, subs, (familiar).— A satirical [dehumanizing, genocidal] name for an Irishman. Camden, however [c. 1605], speaking of the 'debateable land 'on the borders of England and Scotland [the BORDER SCOTS, who were used in ULSTER and in the American South, by English], says, 'both these dales breed notable BOG-TROT TEES.' From this the original sense would appear to have been one accustomed to walk acrossbogs. As a nickname [sic] for an Irishman, it dates at least from 1671.

The primary – and avowed – purpose of the National Education Act of 1831 was to make good English children of bad Irish children, and one of the primary mechanisms of that forced conversion was the removal of their native language. By stripping the younger generation of their identity Britain's colonial rule on this island nation could be made more effective – and enduring – than anything achieved through fire and sword, plantation and displacement.

"Beating The English Language Into The Irish, Quite Literally An
Síonnach Fionn

One of the most terrible things about the English education system in Ireland is its ruthlessness. I know no image for that ruthlessness in the natural order. The ruthlessness of a wild beast has in it a certain mercy—it slays. It has in it a certain grandeur of animal force. But this ruthlessness is literally without pity and without passion. It is cold and mechanical, like the ruthlessness of an immensely powerful engine. A

machine vast, complicated, with a multitude of far-reaching arms, with many ponderous presses, carrying out mysterious and long-drawn processes of shaping and moulding, is the true image of the Irish education system. It grinds night and day; it obeys immutable and predetermined laws; it is as devoid of understanding, of sympathy, of imagination, as is any other piece of machinery that performs an appointed task. Into it is fed all the raw human material in Ireland; it seizes upon it inexorably and rends and compresses and re-moulds; and what it cannot refashion after the regulation pattern it ejects with all likeness of its former self crushed from it, a bruised and shapeless thing, thereafter accounted waste. ...For education has not to do with the manufacture of things, but with fostering the growth of things. And the conditions we should strive to bring about in our education system are not the conditions favourable to the rapid and cheap manufacture of ready-mades, but the conditions favourable to the growth of living organisms—the liberty and the light and the gladness of a ploughed field under the spring sunshine. ...There are no ideas there, no love of beauty, no love of books, no love of knowledge, no heroic inspiration. And there is no room for such things either on the earth or in the heavens, for the earth is cumbered and the heavens are darkened by the monstrous bulk of the programme. Most of the educators detest the programme. They are like the adherents of a dead creed who continue to mumble formulas and to make obeisance before an idol which they have found out to be a spurious divinity....nearly all the schools in Ireland teach children to deny their nation. 'I deny the spirituality of my nation; I deny the lineage of my blood; I deny my rights and responsibilities.' ... To invent such a system of teaching and to persuade us that it is an education system, an Irish education system to be defended by Irishmen against attack, is the most wonderful thing the English have

accomplished in Ireland; and the most wicked.

from The Murder Machine by Pádraic H. Pearse

<http://celt.ucc.ie/published/E900007-001/index.html>

Hibernophobic Art and Stereotypes

Hibernophobic Language and its Morph into General Bullying

Giraldus Cambrensis shows that the Aboriginal Irish Catholics around the Norman Invasion were hated specifically for not abusing Nature, among other terrible traits: "[The Aboriginal Irish Catholics] use their fields mostly for pasture. Little is cultivated and even less is sown. The problem here is not the quality of the soil... different types of minerals with which hidden veins of the earth are full are neither mined nor exploited in any way. They do not devote themselves to the manufacture of flax or wool, nor to the practice of any mechanical or mercantile act. Cambro-Norman Propagandist Gerald of Wales, Topography of [Occupied] Ireland, circa 1188. He is related to FitzGerald, FitzMaurice, De Barry and Keating, 8 Giraldus Cambrensis publishes Topographia Hibernica Giraldus Cambrensis.

PM Tony Abbott calls OL Bill Shorten the "Irish political philosopher" ...always the low road. <https://www.youtube.com/watch?v=6vWSTvkbjh8>

Ruadhri Ó Connor on Recent NI Colony Hibernophobia

Our rich ancient indigenous language, culture and heritage identify us as the unique and distinguishable settled nation we've been since long before the English language existed or even a Union of British nation(s) existed. Linguistic Shenanigans: who politicised the Irish language in Ireland? by Ruaidrí Ua Conchobair

The Welsh language is a living, breathing, beautiful thing - not fodder for an ugly and tedious debate By Steffan Rhys and Robert Harries walesonline.co.uk 6 Medi 2017 It shouldn't need saying, but this is the reality of Welsh in 2017 - and it's a world away from the insulting discussion that all too often surrounds it.

...: for thousands and thousands of first language Welsh speakers, the language is a natural part of life that we've known since we could talk. It's the language we speak to our parents, the language we speak in school and to friends. It's not, as the debate is often framed by non Welsh speakers, some challenge that needs to be thrust upon us by government programmes and laws and taxpayers' money ...

"It's what comes out when I speak to dogs and babies, when I say goodnight to my little nephew or when I said goodbye to my grandmother for the very last time," says Sian Harries, a comedy writer from Carmarthen, who still speaks Welsh every day despite now living in London. "My best friend and I slip into Welsh whenever we need to discuss something personal. I don't know why, I suppose because we find it comforting. "I don't begrudge people who don't

speak Welsh or anyone who won't learn it. I only get angry when I'm told I'm not allowed to speak it. When I'm told I'm 'being political' when to me it's the most natural thing in the world."

BBC, The Cultural Impact of the Highland Clearances, Ross Noble, Last updated 2011-02-17 Even the language of these Highlanders was under threat, as the state education system vigorously and often cruelly promoted English in preference to their native Gaelic. The one certainty to which crofters clung was their affinity with the land.

Language is the thread of guidance into the known world, it is how we come to know ourselves. Armed with her diving accouterment, the speaker also arms herself with language: "The words are purposes. / The words are maps." Without this "map" we are purposeless and lost. Language is the thread that keeps continuity with the past and present. Words are the bridge between the Spiritual and Physical. — Amber C. Snider, *How Silently Sheela-Na-Gig Speaks: Memory, Mythos, and the Female Body*

Ruaidri Ua Conchobair, Ireland: ethnic cleansing and racism by supremacist British Colonialists, 27 May 2017 "Today, as a deflection tactic, some British Unionists in the Northern Ireland colony statelet mockingly dismiss the native Irish nation's litany of legitimate 'ethnic cleansing' grievances and absurdly claim ownership of this victimhood issue[Nativism USA 1850s]. Ethnic cleansing of the native Irish nation by foreign British occurred over a period of centuries and was extensive, brutal, and had lasting consequences.

Ruaidri Ua Conchobair, Ireland: ethnic cleansing and racism by supremacist British Colonialists, 27 May 2017 ...Flash forward to the unfolding year of 2017, the old anti-Irish ethnic cleansing mentality of our supremacist British Colonialists still prevails.

from irishnews.com By Connla Young, July 1 2024 Loyalists linked to 'heartless' sectarian attack on new home of nine year-old disabled boy in shared housing development in County Antrim, July 2024 Two properties were attacked in mixed estate in Antrim before families moved in July 01, 2024 An Antrim woman has branded a loyalist gang that carried out a sectarian attack on the new home of her disabled nine-year-old great-grandson as "cowards" and "thugs".

Pauline O'Loan spoke out after two properties were targeted - including a specially built bungalow for disabled Jessy Clark - in what police have described as a sectarian-motivated hate crime. Windows were smashed and paint bombs thrown at two properties at Reford Grove in Antrim at around 3am.... One of the properties was specially built for Jessy, who has a range of complex medical needs. Ms O'Loan told The Irish News on Sunday that the following day the PSNI contacted the child's mother by phone warning her not to move into the property "because they would be harmed". She said the family was now living in fear. There was controversy last week after it emerged that Union and 'Ulster' flags had been put at the new mixed development where the houses targeted at the weekend are located, and that kerb stones had been painted red, white and blue.

The Violent Death of Dara Quigley, Say Her Name

"This is how social exclusion policies are supposed to be internalised, a near 24/7 hyper awareness broken by whatever inevitable acting out of the rage and injustice expression of the oppression felt by all but never given name." — Dara Quigley, They Tried to Bury Us

"The one's doing the squeezing, never explicitly named of course, but then we all know who it is squeezing your middle. No class system just a middle class in waiting and an underclass when it suits the narrative." — Dara Quigley, They Tried to Bury Us

"They tried to forget about us. Geographically isolated from each other and even further from wider society which let us know with every encounter just how uncomfortable our presence made the dominant culture.' — Dara Quigley, They Tried to Bury Us

James Smith on Hibernophobic Magdalene Containment Culture

Magdalene Enslavement 1767-2006 in Ireland

Nuala O'Faolain "What makes a woman into a doormat? What makes her see some quite ordinary other person as a looming Goliath? And are not these relationships such an outrage to reality that they cannot last a lifetime?"

"Why am I afraid to dance, I who love music and rhythm and grace and song and laughter? Why am I afraid to live, I who love life and the beauty of flesh and the living colors of the earth and sky and sea? Why am I afraid to love, I who love love?" — Eugene O'Neill

I don't know how someone controlled you They bought and sold you
George Harrison, While My Guitar Gently Weeps

Benjamin Disraeli to Mr. Spring Rice (afterwards Lord Monteagle),
Chancellor of the Exchequer in January 28, 1836.

Then, 'Ireland must be tranquillised.' So I think. Feed the poor, hang the agitators. That will do it. ...

...As for the polished Palmerston and the pious Grant, and the other trading statesmen of easy virtue—for them it would be advisable, I think, at once to ***erect a political Magdalen Hospital***. Solitude and spare diet, and some salutary treatises on the English constitution, may, after a considerable interval, capacitate them for reentering public life, and even filling with an approximation to obscure respectability some of the lower offices of the State.

At the launch of the 1916 Commemorations, Taoiseach Enda Kenny proclaimed that the programme of events would be 'measured and reflective' and would be 'informed by a full acknowledgement of the complexity of historical events and their legacy, of the multiple readings of history, and of the multiple identities and traditions which are part of the Irish historical experience'. Claire McGettrick, co-founder of Justice for Magdalene Research, and the cofounder of the Adoption Rights Alliance, Spare a thought for those who suffered most for the sake of an idyllic image of Ireland, National Women's Council of Ireland blog, 5 Meitheamh 2016

<http://www.magdalenelaundrylimerick.com/about.html> Opening its doors in 1848 [Magdalenes in general started in 1760s, James Smith Boston College], The Good Shepherd Institution continued its operations in Clare Street until 1990. The complex consisted of a commercial laundry, an industrial school, a reformatory school for girls, an orphanage, convent and church. It is likely that 1000's of women and children passed through this building during this time.

"The ordinary response to atrocities is to banish them from consciousness. Certain violations ... are too terrible to utter aloud: this is the meaning of the word unspeakable. Atrocities, however, refuse to be buried. Equally as powerful as the desire to deny atrocities is the conviction that denial does not work... Survivors challenge us to reconnect fragments, to reconstruct history, to make meaning of their symptoms in the light of past events." —Judith Lewis Herman, Trauma

and Recovery, p. 3. via Evelyn Glynn's magdalenelaundrylimerick.com
about The Good Shepherd Convent and Magdalene Laundry

"It is not easy to stand outside the mainstream and to continue to press for the truth, but we know this is the way in which human rights defenders undertake their work in every country around the world."

—Dr. Maurice Manning, President, Irish Human Rights Commission (9 Nov. 2010) via Justice for Magdalenes • JFM Research •
www.magdalenelaundries.com

Magdalene Institutions: Recording and Archival and Oral History

Justice for Magdalenes Research, "Mary"126 5th Eanáir 2013 '[T]here was a lot of cruelty. There was neglect..There were beatings on some children definitely... I was then like I say...taken down to Limerick. Limerick has had a lasting effect on me; it was horrible. Awful. I was dumped there, I had no contact with anybody, nobody. Nobody...apparently nobody knew where I was. The nuns changed your name, they gave you your job, if you didn't do it then you had...I don't know...120, 30 people that were in there and you soon would become a target if you...if you were...kind of stepped out of line, which I did.

Gen. Ó Duffy Testimony = An Garda Síochána as Magdalene Slave Catchers

Dara Ó Briain There are three states of legality in Irish law. There is all this stuff here under "That's grand"; then it moves into "Ah, now, don't push it"; and finally to "Right! You're taking the piss."

Permanent coercion against insurrection, permanently written into law.

...In contrast to the clerics' focus on extramarital sexual practice, another witness, Gen. Eoin O'Duffy, commissioner of the Garda Síochána (the state's police force), focused his testimony on... sexual offenses, addressing the modern nation's ... immorality, particularly rape, incest, and pedophilia.... O'Duffy also submitted a twenty-eight-page analysis of these statistics in which he provided significant detail about the nature and quantity of sexual crime in Ireland.

...Despite graphic anecdotal and irrefutable statistical evidence suggesting widespread sexual crime in Free State Ireland, the Carrigan Report attempted to rein in this damaging portrait of Irish society....

...The state's institutional response to "sexual immorality" masked a further elision at the heart of Ireland's containment culture, namely, the concealment of child sexual abuse. In the hierarchy of compromising realities, the unmarried mother and the juvenile prostitute represented that which the discourse of "sexual immorality" could acknowledge.

Conversely, incest and pedophilia were doubly obscured—initially inadmissible by the discursive distortion initiated by Church and state and latterly obfuscated within an institutional infrastructure legislatively inscribed as the solution to “sexual immorality.”

The state’s institutional impulse revictimized the victims of child sexual abuse, it criminalized child sexual abuse [victims] through court hearings to determine “improper guardianship,” and ultimately it punitively incarcerated [victimised] children... ..the state ...abdicated responsibility for the most vulnerable of the nation’s citizenry. Disposing of [victimised] women and children in religious institutions rendered the compromising reality [the abuse] of their existence invisible... The Politics of Sexual Knowledge: The Origins of Ireland’s Containment Culture and the Carrigan Report (1931) JAMES M. SMITH Boston College

Magdalene Institutions: Recording and Archival and Oral History magdaleneoralhistory.com, "Mary" 5th Eanáir 2013 Muire: I was born in 1945. My mother obviously had me out of wedlock. I was born in St Patrick’s [Mother and Baby Home] on the Navan Road and there I stayed until I was four and then I was moved on to Stillorgan [St Philomena’s Convent] and I stayed in Stillorgan for another...probably nine years. After Stillorgan I think I was twelve I was then sent onto Lakelands [St Mary’s Industrial School] which was a place in Sandymount and I stayed there until I was sixteen.

Then when I was sixteen...you had to leave, and I was sent over to England because my mother was living there and I had a job looking after children in Walthamstow for the first year of my life when I was sixteen. Then I returned to Dublin when I was seventeen with my mother and my mother kind of felt that I was getting a bit out of control and, not so much out of control, I was just kind of trying to spread my wings really.

And my mum then found me a job in Stillorgan where I had been as a child for nine years and I got a job there looking after kids for probably about six, six months or so. Then I met a guy that my mum didn't like and she had said to the nuns, you know, 'do what you like with her'.

She'd had enough; she was going back to the UK. So I then was going out with this guy who I think had been involved with the police in some way but I didn't know that. And immediately the nuns, they made out that they were going to take me somewhere safe and they sat in the...I had stayed out the night and I came back the next day on the Monday morning and the nuns were sitting there waiting for me.

When I came back they had promised that my case would be ready and I could go off to England again if I wanted, but that didn't happen. They had a policeman sitting in the parlour waiting for me and they took me off to a place, the most awful place called Gloucester Street [Sisters of Our Lady of Charity Magdalene Laundry] there on Sean McDermott Street absolute hell hole.

They took me there, I protested, I screamed, I shouted but it didn't make any difference. I wouldn't change my clothes, I wouldn't wear their clothes. So I ran away out of there.

After I think about two or three maybe five weeks, I ran away from there with another lady and then I was brought back by the police and then the next day the nuns from Stillorgan came to collect me and they said, 'we're going to take you somewhere safe now' ...

Highest Rates of Immigration Since the Last Genocide

Michael D. Higgins, The Genocide of India, Historical Amnesia

Michael D. Higgins, president of [Occupied] Ireland 'As I reflect on the topic, I am struck by a disinclination in both academic and journalistic accounts to critique empire and imperialism. Openness to, and engagement in, a critique of nationalism has seemed greater. And while it has been vital to our purposes in [Occupied] Ireland to examine nationalism, doing the same for imperialism is equally important and has a significance far beyond British/Irish relations.
<https://www.theguardian.com/commentisfree/2021/feb/11/empire-ireland-century-partition-presentbritain-history>

Michael D. Higgins, president of Ireland This journey of ethical remembering [allows] us to examine the nature of commemoration itself and how it might unburden us of history's capacity to create obstacles to a better, shared future. It has entailed uncomfortable interrogations of the events and forces that shaped the Ireland of a century ago and the country we know today. Class, gender, religion, democracy, language, culture and violence all played important roles, and all were intertwined with British imperialist rule in Ireland.

....As I reflect on the topic, I am struck by a disinclination in both academic and journalistic accounts to critique empire and imperialism... has a significance far beyond British/Irish relations.

..At its core, imperialism involves the making of a number of claims that are invoked to justify its assumptions and practices – including its inherent violence. One of those claims is the assumption of

superiority of culture and it is always present in the imperialising project. Forcing an acceptance on those subjugated of the inferiority of their culture as a dominated Other is the reverse side of the coin. Injustices perpetrated in the name of imperialism, and in resistance to it, often had a brutalising effect, leaving a bitter residue of pain and resentment, sometimes passed down through generations and left available to those willing to reignite inherited grievances...

...From the perspective of the British imperialist mind...attitudes to the Irish for example, were never, and could never be, about a people who were equal, had a different culture, or could be trusted in a civilised discourse of equals. From the perspective of the Irish, who had their own ancient language, social and legal systems and a rich monastic contribution to the world, this view had to be resisted.

<https://www.theguardian.com/commentisfree/2021/feb/11/empire-ireland-century-partition-presentbritain-history>

Patsies vs. Paddies

Lace curtain, cut glass Irish

"Irish Peasants" Shanty Irish, Aboriginal Irish Catholics

Hibernophobia in the Kennedy Campaigns and Assassinations

Erasure of Gaelic Irish Ethnic Status not necessarily “Became White”

Who are the Patsies

Almost 90 percent of Irish exports derive from foreign-owned firms....
Capitalising on Culture, Competing on Difference: Innovating,
Learning and Sense of Place in a Globalising Ireland, Finbarr Bradley
and James J. Kennelly, 2008

Could a similar process exist at the cultural level whereby prolonged political or governmental abuse of an entire population might be internalised as malignant shame by the institutions of society, and transmitted ... to subsequent generations in the policies and conduct of government, church, school and family? There is reason to believe that such a cultural process has been endemic in Ireland for many centuries... Recognising and Healing Malignant Shame. O'Connor

Who are the Paddies

“Almost 140,000 children in Ireland are living in consistent poverty and one-parent families are twice as likely to be living in poverty as the rest of the population, latest figures show. Some 8 per cent of the population is in consistent poverty, with the highest rate among unemployed people at 22.6 per cent, according to the Central Statistics Office’s Survey on Income and Living Conditions for 2014.... ...Director of Social Justice Ireland, Dr Sean Healy, said the figures provided 'conclusive evidence that, despite what we are being told, government policy has failed to protect our society’s most vulnerable, or to significantly ease their difficult circumstances'.”

Michael Corry’s letter to the Irish Times 19 Bealtaine 2005 Madam, The skewed view of evidence referred to by Mary Raftery at the Commission to Inquire into Child Abuse (Irish Times, 12 May) pales in significance compared to the activities of the Residential Institutions Redress Board. A place of secrecy, exclusion and bewilderment. I have given evidence to the board on three occasions on behalf of three patients, all victims of layers of abuse, in particular sexual. Two of these have been under my care for over 10 years.

All will bring their pain and suffering to the grave. I was not allowed to be present when [the victims] gave their evidence, nor indeed were their partners, a friend, an advocate, no one of personal significance. They were alone. One [victim] was left alone, on the verge of a panic attack due to the intensity of his fear, to tell the board of a past littered with criminal behaviour, prison records, substance misuse, dysfunctional relationships, mistrust of authority, and family

breakdown. I found the discomfort of waiting in a side room to give evidence, aware of my patients' fears and worries, unbearable. They dreaded getting a panic attack, a flashback to an incident of abuse, a rush of uncontrollable anger that would alienate the chairman and jeopardise the outcome. In giving my sworn evidence I felt under time pressure, and worse, that I was an unwelcome irritation slowing down the proceedings. An atmosphere of minimisation prevailed. It was impossible to present a complete picture.... ...'By making secrecy a condition upon payment, the board is doing exactly what an abuser does to a child."

...the Redress Board contravenes the most basic of human and civil rights. In short, it represents a crime against humanity ...

Sindy Joyce, Settled Patsies vs. "Unsettled" "Savage" Indigenous Paddies

Paddy (late-teens) "...he was told he deserved the beating just because he is a [Mincéir], like that was the only reason, that's pure evil, it's a sin..." ...The young [Mincéir] described experiences of responding physically to being spat at, pushed or bumped into intentionally... Joyce, S. (2018) 'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in an Irish city', available: <https://hdl.handle.net/10344/7535>

Belfast telegraph blacklisting traveller names which includes Patsy names

...In 2016 "the European Committee of Social Rights in a first ever [Mincéir] Collective Complaint has found the Irish government to be in violation of Article 16 of the European Social Charter on five grounds... Joyce, S. (2018) 'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in an Irish city', available: <https://hdl.handle.net/10344/7535>

:...Patrick (mid-teens) "...they always do the low blow of calling you a [k-word] they know it gets under your skin and then they just mock you by trying to copy how we talk; it's so annoying..." ... Joyce, S. (2018) 'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in an Irish city', available: <https://hdl.handle.net/10344/7535>

....Another manifestation of racial profiling and racism perceived by the young Travellers was linguistic discrimination. Linguistic profiling is equivalent to visual ethnic profiling where language and how one speaks tells others much about us. Distinctive dialects which might be unused by others with the same language often invoke perceptions and stereotypes. Baugh (2002, p.158) states: "Whereas 'racial profiling' is based on visual cues that result in confirmation or speculation of the racial background of an individual, linguistic profiling is based upon auditory cues which can be used to identify other linguistic subgroups within a given speech community". ... Paddy (aged 19): "... we stay quiet going in the door, just smile but don't look them in the eye..." ...

..Milroy and Milroy (1985) termed this linguistic discrimination as a 'standard language ideology', it is a "homogeneous spoken language which is imposed from above, and which takes as its model the written language. The most salient feature is the goal of suppression of variation of all kinds" (cited in Lippi-Green 1994, 166-167)....

...Thomas (early teens) stated: "Yeah, like one day I was playing a match, I play Gaelic football, anyway every time I got the ball I could hear people shouting '[k-word]' even people that were cheering our team were doing it like 'come on [k-word] they were saying... Joyce, S. (2018) 'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in an Irish city', available:

<https://hdl.handle.net/10344/7535>

...Research has shown that hate crimes against Travellers[Mincéir] are not challenged or acknowledged in the same way as similar acts towards other minority ethnic communities (James, 2013; Joyce et al

2017). According to the Council of Europe, Travellers and Roma experience higher levels of hate crime and discrimination than any other minority in Europe (Haynes and Schweppe 2017)....Paddy (late-teens) "...he was told he deserved the beating just because he is a Traveller, like that was the only reason, that's pure evil, it's a sin..." ...The young Travellers described experiences of responding physically to being spat at, pushed or bumped into intentionally ...The most frequent forms racism, discrimination and hate incidents cited by participants included refusal of access, being followed around by employees of commercial organisations, and being stopped and searched by Gardaí without cause...

Joyce, S. (2018)'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in an Irish city

Marcus Ó Garvey "Mental Slavery" and Bob Ó Méarlaigh "Exodus" and
Peter mac An Taoiseach "Equal Rights"

We are going to emancipate ourselves from mental slavery, for
though others may free the body, none but ourselves can free the
mind. Marcus Ó Garvey

Peter Tosh, mac an Taoiseach I don't want no peace, I need equal
rights and justice.

Symphisiotomy as Hibernophobic Ethnic Torture

Marie O'Connor, Symphysiotomy was seen as a gateway to childbearing without limits, thejournal.ie, 2012

"Symphysiotomy is A cruel and dangerous childbirth operation that unhinges the pelvis, severing the symphysis joint or, in the case of pubiotomy, sundering the pubic bones.

Ireland was the only country in the developed world to practise this discarded surgery in the mid to late 20th century.

Caesarean section had been the standard treatment for difficult births in Ireland since the end of the 1930s. However, doctors' preference for symphysiotomy saw 1,500 of these 18th century operations being performed from 1944 onwards, mostly in Catholic private hospitals. Around 150 women survive today, many of them permanently disabled, incontinent and in pain. One baby in ten died during the process and a number were brain damaged.

Women were occasionally informed their pelvis would be broken, but most were not.

Some believed they were going to have a Caesarean section. Others were symphysiotomised under general anaesthetic during pregnancy, or, as in Olivia Kearney's case, to 'deliver' a baby already born by Caesarean.

The majority, however, were left for many hours in the labour ward before being operated upon, wide awake, without their consent. One woman described the wire saw used to cut her pubic bone as being 'like broken glass', tearing into her."

<http://www.thejournal.ie/readme/column-symphysiotomy-was-seen-as-a-gateway-to-childbearing-without-limits/>

<https://www.oireachtas.ie/en/debates/question/2004-04-28/144/>

Fergus O'Dowd Question: 175 Mr. O'Dowd asked the Minister for Health and Children Micheal Martin if he intends to conduct an investigation into the alarmingly high number of cancer deaths in the Drogheda and Dundalk areas as stated in a recent report, Cancer Mortality and Morbidity Report in County Louth, (details supplied). Mr. Morgan asked the Minister for Health and Children Micheal Martin if his attention has been drawn to a report published recently that indicates a particularly high level of cancer in the Drogheda area of County Louth; the action he is taking to deal with this situation; and if he will make a statement on the matter.

Minister for Health and Children (Micheal Martin) I propose to take Questions together. The National Cancer Registry has statutory responsibility for the collation and analysis of data on incidence and prevalence of cancer in Ireland. I have asked the National Cancer Registry to examine in detail the report referred to by the Deputies.

The first all-Ireland cancer atlas, published by the National Cancer Registry and the Northern Ireland Cancer Registry, shows major unexplained variations across the island in the risk of most common cancers. The atlas shows that in the period 1995-2007:

- Coastal and urban areas had a significantly higher risk of both types of skin cancer;
- Bowel cancer was more common around Cork city and

in a band across the north of the island; •Lung cancer risk was higher in urban areas (Belfast, Dublin, Derry and Cork) and in the east •Prostate cancer risk was much higher in the Republic of Ireland than in N. Ireland •Stomach cancer risk was highest in a band running from Dublin to Donegal; The risk of many cancers was related to the level of socio-economic deprivation in the area. •Lung, stomach, head and neck and cervical cancer risk was higher in areas of high unemployment or low educational attainment, while skin, breast and prostate cancer risk was lower in these areas. •Cancer risk was higher in more densely populated areas. •Cancer risk was higher, for many cancers, in areas with a higher proportion of elderly people living alone.

Some who worked on that report Harry Comber Sandra Deady Neil McCluskey Linda Sharp David Donnelly Anna Gavin Avril Hegarty Anne-Elie Carsin

'Alarming tippingpoints being reached' [The Irish Times, Unnerved residents may leave Cobh over 'cancer risk' 13 Jul 2016 Ciarán D'Arcy] Home of Pfizer and Johnson & Yohann-son.

Jane Mulcahy, Adverse Childhood Experiences, and Trauma Responsive Law

Gearóid Ó Cruailaich The Book of the Cailleach "A starting point is the acknowledgment that the Irish wisewoman is a healer — by predominanantly symbolic means — of crisis trauma. Where the roles of midwife and keener focus on the life traumas of birthing and dying, that of the bean feasa focuses on the affliction traumas that arise from apparently inexplicable loss of health or property."

"We lost our history, and this is what I think is still hurting we. See we're like a child that's been battered Has to drive itself out of it's head because it's frightened Still feels all the painful feelings But they lose contact with the memory This leads to [bad stuff]. That's what's wrong with us. We're suffering from post-traumatic stress disorder.

Sinéad Ó Connor

..the thing is, you can't live through the attempted genocide of your people and be the same. There's a ruptured trust in other human beings. You carry that with you and, whether you talk about it or not, it is there. People who go through experiences like this can live in fight or flight. Their nervous system never really settles and it's very unlikely that it will return to its baseline. ... As Irish people, we have our own historical trauma caused by colonialism and [An Gorta Mór]. I used to roll my eyes when I heard people go on about '800 years of oppression' but it actually does leave a legacy on people. The loss of

our language left a huge mark and it has imprinted generationally, whether we realise it or not. 'Trauma is transmitted across generations — we even have our own historical trauma caused by [An Gorta Mór]' Jane Mulcahy Interviewed by Katie Byrne, The Irish Independent · April 2024

Jane Mulcahy of Luimneach We conspired, in a sense, with the Church to hurt one another by putting people in mother and baby homes, and allowing babies to be adopted without full consent. It was not that long ago and it is still having an impact on people. There are people who were born in mother and baby homes who did not get loving care [quite the opposite of loving care]. They did not get very attuned caregiving from anyone [they got abuse]. And we have to remember that babies are most vulnerable and malleable in the first three months of life. This has left a massive, lingering impact on a lot of our population. There are obviously lots of very happy people who have been adopted but it's not well recognised that being adopted, in and of itself, is a form of trauma because of the attachment wound. There is a visceral separation from the birth mother, even if the adopted family have been so loving and welcoming [best case scenario].

What if Justice dispensed with the blindfold & acknowledged trauma & emotional dysregulation? Would judges prioritise safety, listening, connection & dignity more?? A paradigm shift occurs when front-line practitioners dare to ask a distressed But not recognising that there is

a visceral sense of abandonment is silencing people. Describing adoption as always having a happy ending can be a form of denial too in the wider community [keep calm and carry on]. Yes, it often is [a happy turnout] but it comes with complicated feelings and we have to recognise them. We're a traumatised species. This trauma often started generations ago yet we don't really take the time to process it... And by that I don't necessarily mean talking to a psychiatrist or psychotherapist. There are indigenous practices such as drumming [bodhrán] and dancing [céilí] ... that are intrinsically healing and, in the West, we've lost a lot of them. Embodied practices like yoga [or séan-nos dance or Glen Doyle-style Bátareacht or traditional Irish Boxing] and being in nature can really help, too. Jane Mulcahy, The Independent, Byrne Interview "what happened to you?" instead of "what's wrong with you?" Working with trauma survivors in a neurodevelopmentally-aware, traumaresponsive way: Ending Sexual Violence and Harassment in Irish Higher Education Institutions, powerpoint 24/01/23 Jane Mulcahy

- Sian Moloughney Nov 2023 Kilkenny Live PM 'Something here is rotten to the core' - Kilkenny farm 'contamination' raised in Dáil Independent enquiry is needed into what happened to a Castlecomer farm A Kilkenny farmer has been 'through hell and back' in a fight to prove his farm suffered environmental contamination in the 1990s. Dan Brennan's farm is located just outside Castlecomer. In the 1990s an industrial operation making bricks was located near his farm. Trees and vegetation died, with 45 acres affected, his cows' milk yield dropped, the farm saw a high rate of calf mortality and animals failed to thrive...reports showed the presence of cadmium on the farm, a heavy metal that can poison plant and animal life. Teagasc, UCD and

several veterinarians concluded that the problem was outside the farm but the Department refused to even entertain that idea. "There is something going here that is rotten to the core," said Deputy Fitzmaurice.

Every few years there are new revelations about mother and baby homes and that can be highly activating for people who were adopted themselves or who know their parent had a baby out of wedlock. Every time it's reported, those feelings, and that sense of being devalued by society, flares up again. The rest of us might not think it's directly relevant to us but we don't know that for sure because there is so much trauma there. Just because it's not spoken about doesn't mean it isn't being transmitted ...

] Jane Mulcahy Interviewed by Katie Byrne, The Irish Independent · April 2024

Fionnula Flanagan "Irish poets, playwrights, and songwriters have been putting this on the stage and on the screen and into books for generations, the heartbreak and the despair that comes about in families such as this... It's all there, the cruelty, despair, the abandonment, the longing, the terrible loneliness and isolation of this particular dilemma ... in families... "It's been there and it's been scintillating, glimmering, but the way to intervene on it and stop it in the generations, stop from destroying not only a family here, in Ireland, but a whole Nation, that has not been attempted yet...

Bernadette Devlin McAliskey "To gain that which is worth having, it may be necessary to lose everything else."

Lorica Mugron The Cross of Christ with me in my good luck, in my bad luck The Cross of Christ against every strife, abroad or at home The Cross of Christ in the East with courage, the Cross of Christ in the West at sunset South, North, without any stay, The Cross of Christ without delay The Cross of Christ above towards the clear sky The Cross of Christ below towards earth

There shall come no evil nor suffering to my body nor to my soul The Cross of Christ at my sitting, The Cross of Christ at my lying The Cross of Christ all my strength, Til we reach the Chief of Heaven. Copied by Michael Ó Clery from Book of Armagh

"I am not free while any woman is unfree, even when her shackles are very different from my own. And I am not free as long as one person of Color remains chained. Nor is anyone of you." Audre Lorde, "The Uses of Anger: Women Responding to Racism", keynote presentation at the National Women's Studies Association Conference, Storrs, Connecticut, 1981.

Ní saoirse go saoirse na mBan.

Ronald Regan "I can't think of a place on the planet I would rather claim as my roots more than Ballyporeen, County Tipperary. My great-grandfather left here in a time of stress, seeking to better himself and his family. From what I'm told, we were a poor family. But my ancestors took with them a treasure, an indomitable spirit that was cultivated in the rich soil of this county. And today I come back to you as a descendant of people who are buried here in paupers' graves. Perhaps this is God's way of reminding us that we must always treat every individual, no matter what his or her station in life, with dignity and respect..."

Colin Hay And you say, be still my love Open up your heart, let the light shine in Don't you understand I already have a plan I'm waiting for my real life to begin

"Well, Well, Well," Danny O'Keefe/Bob Dylan Until you've paid the price you can't know what it's worth The air and water, the fire and earth Dig a hole in the ground straight down to hell Till there ain't no more water in the well, well, well When you're down on your knees with nothing left to sell Try diggin a little deeper in the well well well

It is the Tuatha De Danann who brought with them the Great Fal, [that is, the Stone of Knowledge], which was in Temair, whence Ireland bears the name of [Bod Fhearghusa] He under whom it should utter a cry was Chief of Ireland

Mary Jones, The Celtic Literature Collective Lebor Gabála Éirenn: The Book of Invasions §55-64: The Tuatha de Dannan

Even when, with the help of myth, we come to see and accept who we are, we can still mismanage who we are. Culturally, we can get off to a bad start, as I believe we in the West did. Given the ecological havoc inside and outside ourselves, it behoves us, claiming to be sapient, to do something about it. — John Moriarty, Nostos

You can't wake a person who is pretending to be asleep. Diné Seanfhocal.

"Coiglim an tine seo mar choigleann Críost cáidh; Muire ar mhullach an tí, agus Bríd ina lár; An tochtar ainglí is tréine i gCathair na nGrás Ag cumhdach an ti seo 's a mhuintir thabhairt slán.

I save this fire, as noble Christ saves; Mary on the top of the house and St. Brigid in its centre; the eight strongest angels in Heaven preserving this house and keeping its people safe.

The Hymn of Mael-Ísu The Holy Spirit around us, in us and with us, the Holy Spirit to us, may it arrive, Christ, suddenly The Holy Spirit to inhabit our body and our soul, To protect us speedily against peril, against diseases Against demons, against sins, against hell with many evils O Jesus, may it sanctify us, may The Holy Spirit free us May God be with me against every sorrow, even the One noble Three, The Father, the Son, and the Holy Spirit The Trinity be my protection against swarm of plagues Against sudden death, against Terror, against treacheries of Plunderers May high Jesus keep me against the Red Plague. Against demons at all times, the Son of God is my shield, Against disease, against hurts Against weapons, against terror, against venom of darts, Against danger, against treachery, against hidden poisons, Against every form of sickness poured on the world Every

blessing without pain, every pure prayer, Every ladder that reaches heaven shall be an aid to me, Every good saint who suffered on the surface of the earth Every chaste disciple who was tortured for Christ Every meek, every gentle, every candid, every pure person, Every confessor, every soldier, who happens to live under the sun, Every venerable patron saint who should reach me for luck, Every one, gentle or simple, every saint who has suffered the Cross. Every righteous modest son under the roof of the glassy heaven, From the sunset in the west to Mount Zion eastward, May they protect me henceforth against the demons of the mist They the Comrades of the High Chief of Heaven's Son in the lands of the living.

Translation EJ Gwynn, 1839, Liber Hymnorum Vol 2 210-211

"Orthodox Jewish" New Testament 36 Who of these shaloshah seems to you to have become a re'a to the one having fallen among the shodedim? And the Baal Torah answered, The one having shown the man rachamim. And Rebbe Melech HaMoshiach said to him, Go and do likewise.

Dr. James Murdock's English Peshitta translation 36 Which therefore of these three, appears to thee, to have been neighbor to him that fell into the hands of marauders ? And he said: He that had pity on him. Jesus said to him: Go, and do thou also the like.

In the Mass for Living Penitents. O Lord, pardon us Thy penitents, Thy [wounded] servants, that with untroubled mind we may be able to offer this Sacrifice for -NN-, that by the dictates of Faith, they may obtain forgiveness and health, through Thee O Holy Father.

MK Dowling, The Stowe Missal translations.

Goidelica, Stokes

"O Angel! bear, O great-miracled Micheál, my complaint to the Lord.
Hearest thou? Ask of forgiving God forgiveness of all my vast evil."